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TRANSACTIONS
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1907 — 1908

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T. G. CRIPPEN

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EDITORIAL

The usual AUTUMNAL MEETING of our Society was held on Wednesday, 17th October, in the lecture room of the Wesleyan church, Darlington Street, Wolverhampton, kindly lent for the occasion. In the absence of our President the chair was occupied by E. B. Dawson, Esq., of Lancaster.

The Rev. D. Macfadyen, M.A., of Highgate, read a paper on *The Apostolic Labours of Captain Jonathan Scott*, for which a hearty vote of thanks was tendered, and Mr. Macfadyen was requested to place the paper in the Secretary's hands for publication.

The Secretary read a paper contributed by J. Lovatt, Esq., of Leek, on the early history of Nonconformity in that town and neighbourhood.

The Rev. A. J. Stevens, of Lichfield, read extracts from a memoir on *Early Congregationalism at Longdon*, with which Lichfield was from the first intimately connected.

Papers on the *Origin of Congregationalism at Burton-on-Trent* and *West Bromwich* were taken as read, and will appear in a future issue of our *Transactions*.

*

We wish to call attention to Mr. Dale's paper in our present issue, which usefully supplements the account of Frankland's academy given in our last.

*

We are particularly desirous of obtaining information respecting extinct theological academies, including names of students. Especially we would welcome particulars of Newport Pagnell, Fakenham, Gosport, Cotton End, and Bedford.

*

Adverting to the tradition mentioned of a wooden meeting-house in Globe Alley, Maid Lane, erected for Wadsworth (see II. 377), we have ascertained from Bp. Sheldon's Return of Conventicles, 1669, that the edifice was *then* in actual use. This is an important link in the evidence for the continuity of the Pilgrim Fathers' church with the church of Jacob and Jessey.

*

Two remarkable memorials of Dr. Isaac Watts have lately come to light. One, in the custody of C. W. Toms, Esq., of Meaburn

House, Putney, is a contemporary record of the original assignment of seats in Bury Street chapel, 1708, with a plan thereof. This has been copied for the Society, and Mr. Toms has given permission for its publication.

The other, in the possession of G. Brocklehurst, Esq., of Lyminge, Kent, is the deacons' account book of Bury Street from 1728 to 1756. From this it appears that the stipend received by the two pastors, Messrs. Watts and Price, in 1728, was £70 each, *i.e.*, £17 10s. quarterly. From 1729 to 1735 this was augmented by "gratuities" of various amounts; from 1735 onward the quarterly payments were usually £22 15s.; and lately, to the end of Dr. Watts's pastorate, varied from £25 to £30, *i.e.*, £100 to £120 per annum.

Mr. Brocklehurst has kindly furnished the following transcript of the entries relating to Dr. Watts's funeral:—

Cash.		Cr.
1748		
December 6	Pd Mr. Day, Clarke for mourning for the Doct ^r	3 3 0
	— Pd Mr. Niblett £3 : 3. Mrs. Niblett	
	£2 : 2 ditto	5 5 0
	— Pd Mrs. Davis £2 : 2. Mary Daniel	
	£2 : 2 ditto	4 4 0
13	Pd Mr. Jennings, Funeral Sermon, with request to Print	2 2 0
	— Pd Mr. Chandler, Oration at y ^e Grave do.	2 2 0
	— Pd the two Constables, attending when y ^e Serm ⁿ was Preach ^d	10 0

*

The object of the Society being the ascertainment of facts rather than the promulgation of opinions, we always welcome corrections vouched by adequate authority. We therefore thank the Editor of *The Christian Life*, of 7th October, for the following:

BIBLIOGRAPHY, vol. ii. p. 432.—The treatise *Przicořcovii Samueli Dissertatio*, &c., is wrongly ascribed to Hales by Anthony à Wood: Hales had nothing whatever to do with it.

ON MR. PIERCE'S QUERY, vol. ii. p. 377.—The correct title is *Ecclesiasticæ Disciplinæ et Anglicanæ Ecclesiæ ab illa aberrationis, plena a verbo Dei, & dilucida explicatio*. The English edition of 1574 is not "dated Geneva"; it names no place, but was probably printed at Middelburg. There is a Geneva reprint, 8vo., 1580.

*

We have to thank several correspondents for photographs and prints of ancient meeting-houses, communion plate, and other relics

of olden Nonconformity. We hope in due time to reproduce all, or nearly all, of these much esteemed contributions.

*

The Rev. Ira Boseley has completed his *History of the Independent Church of Westminster Abbey*, which is ready for publication. The price will be 3/6 to subscribers. We hope many of our members will, by subscribing, shew their appreciation of a piece of painstaking and commendable research.

*

Among recent publications we are glad to notice a *History of the Lancashire Congregational Union, 1806-1906*, by the Rev. B. Nightingale. Another useful contribution to Free Church history is the *Chronicles of the Congregational Church at Great Yarmouth*, by J. E. Clowes, Esq., of which, however, only a limited edition has been printed for private circulation.

*

A PROBABLE MILTON RELIC.—Personal memorials of Milton are so rare that it is with some gratification we call attention to a small agate handled knife and fork, which were *certainly* in the possession of the poet's widow at the time of her death, and may very probably have been used by her illustrious husband. There is distinct evidence as to the persons by whom they were successively owned until about forty years ago, when they were bought by Mr. Partridge, bookseller, of Wellington, Salop. By the recent death of Mr. Partridge's widow they have become the property of her niece, Mrs. Hammond, The Villas, Woodlesford, Yorks., who would be glad to receive an acceptable offer. They ought to be in some public collection.

*

The Council of New College, Hampstead, have granted permission to our Secretary to examine and make extracts from the valuable records and other MSS. in the college library. A beginning has been made, and, although not much has yet been effected, it has been ascertained that there are important stores of information, especially regarding some of the early Nonconformist academies. This, it is hoped, will at some future time be placed before our readers.

*

The Secretary would be glad to hear of any autographs or other personal relics or memorials either of Dr. Isaac Watts or Dr. Philip Doddridge, whether in public or private custody.

Nonconformity in Leek

THE task I have undertaken does not allow of many preliminary words ; only that I should acknowledge the *Historical Notice* by the Rev. J. Hankinson, who commenced his ministry at the Leek church fifty years ago, and is now living at Cheltenham.

When, in 1862, the new church was built, and a document prepared to put under the foundation stone, the trustees stated that nothing was known by them of the history of the old church prior to 1782. Fortunately, however, Mr. Hankinson was led to a study of its origin ; and in 1878, and again in 1888, privately printed records which shew a much older history. I have been able, I am glad to say, by much tedious hunting and reading, to add materially to Mr. Hankinson's *Historical Notice*, but in the following pages I have freely used this valuable record, although in most cases I have, in my researches, found the source whence Mr. Hankinson's facts were derived.

My chief sources of information are:—*Leek Parish Church Registers, 1633*, the *Congregational Magazines* (1820, &c.), *Calamy's Memorial, etc.*, *Clark's Lives*, *Urwick's Nonconformity in Cheshire*, *Dictionary of National Biography*, *Sleigh's History of the Parish of Leek*, *Miller's Olde Leeke*, *Henry Newcome's Diary*, &c. I am also very much indebted to the Rev. G. Lyon Turner, Mr. J. Watkinson, the Rev. T. G. Crippen and other gentlemen who have rendered me valuable help.

The history of Nonconformity in Leek and the

neighbourhood can, in my opinion, best be treated by giving short sketches of the men who, by their holy lives and faithful ministry, brought the Gospel to the moorlands of Staffordshire where there was the greatest need for it.

In the early part of the 17th century the inhabitants are described as living in worse than heathen darkness, and it would be easier to ask the question than to answer it, as to what the Church of England had been doing. Glimpses of light were occasionally seen, however; and as men's consciences became even a little more free at the Reformation, private judgement, with all its advantages, was exercised. Although one and another were silenced and even martyred, the free Gospel was being gradually established.

Beginning at the Commonwealth period there are three names which stand out most prominently as having influenced this neighbourhood and established Congregationalism at or near Leek. These are:—

John Machin (1624-1664),
George Moxon (1603-1687),
Henry Newcome (1627-1695).

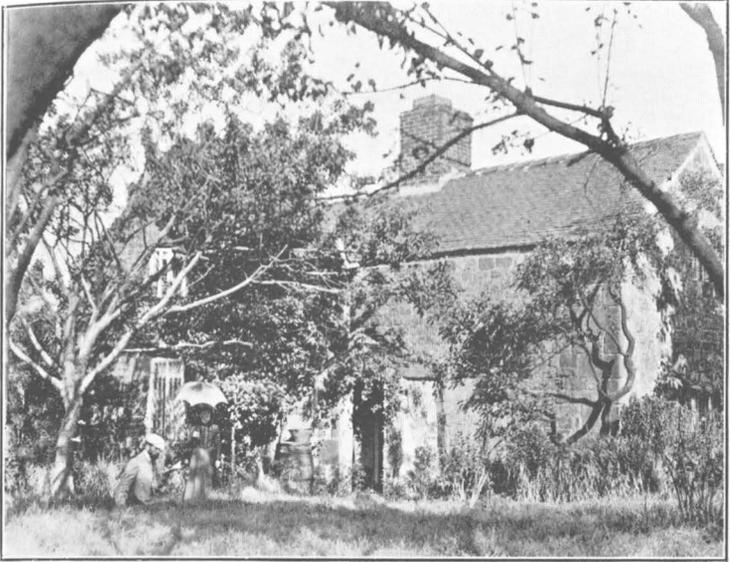
As, however, there are well written biographies of these worthies, it is not needful for me to give even a summary of their lives. They all three held pastorates not far from Leek, but with praiseworthy zeal they went about the district week-days and Sundays, "as much in the saddle as an Arab," one says, and being learned and devout men they left an indelible mark on the district.

John Machin seems to have organized a band of ministers, likeminded with himself, who used "some of their Sundays and many of their week-days in holding services in the towns and villages of Staffordshire. He for six years paid £100 per year out of his private income to maintain 'a

double lecture' (*viz.*, two sermons once a month), the ministers to be the most orthodox, able and powerful that can be procured for love of Jesus Christ." The first of these was held at Newcastle-under-Lyne, August 4th, 1653 ; and the other places included in the plan were : Leek, Uttoxeter, Lichfield, Tamworth, Walsall, Wolverhampton, Stafford, Penckridge, Eccleshall, Stone and Mucklestone, all in the county of Stafford. Besides George Moxon and Henry Newcome the following, amongst others, would probably give their services :—John Gartside, Joseph Cope, Randal Sillito, of Newcastle ; Thomas Edge, of Gawsworth ; Job Wilson, John Cartwright, of Bosley ; William Bagshaw, "the apostle of the Peak" ; Thomas Brook, of Congleton ; John Hieron, of Bradsall ; and many more, most of whom were honoured by ejection from their pastorates in 1662.

George Moxon was at Astbury in 1653 in conjunction with John Machin ; and they also took charge of Rushton, near Leek, preaching there alternately. After his ejection Mr. Moxon remained at Rushton, and went about the moorlands preaching in private houses and where he could.

There is a farmhouse, Woodhouse Green, near Rushton, where he held services regularly, and there exists still a burial ground close by. This house was situated about five miles from any town, and so Mr. Moxon was able to avoid the Five Mile Act for a time. Worshippers from Leek would probably resort thither. Henry Newcome was friend and biographer of John Machin, and one of his chief assistants in the itinerant work. He published a *Diary* which makes frequent reference to Mr. Machin and his work, and has been of the greatest use in compiling this paper.



WOODHOUSE GREEN FARM, NEAR RUSHTON.
(Old Baptist Preaching-place.)



OLD BURIAL-PLACE, RUSHTON, NEAR LEEK.

Coming directly to Leek there is much uncertainty as to the exact state of things.

The Rev. Francis Bowyer, son of Sir John Bowyer, M.P., of Knypersley, Staffs., was vicar of Leek from 1633 to Nov. 4th, 1648, where he was buried. I have no evidence as to his signing the "Engagement," but as his family connections were favourable to Cromwell, it is possible that he did, and so there would be no ejection; and the fact of Mr. Bowyer keeping his appointment so long is evidence that he was a worthy man and conducted the services in the parish church in a devout and creditable manner. His nephew, Sir John Bowyer, M.P., was Governor of Leek for Cromwell, and did good service. In 1645 Francis Bowyer signs the certificate of people taking the covenant at Leek, and he signs the Leek parish church register until 1647. I notice in the Bowyer pedigree several intermarriages with the family of Sir George Gresley, who fought with Cromwell in the Civil Wars. Mr. Bowyer was succeeded, in 1649, by the Rev. Robert Fowler, who is described by Mr. Sleight as "pastor," and, according to the same authority, he remained at Leek until 1654. This would be the first distinctly Nonconformist appointment, and, as Mr. Fowler remained in the office six years, we can hope that his services were appreciated and that he would render Mr. Machin every assistance; and that his spirit was not embittered by having one relative cruelly butchered in cold blood by the Royalists, and another, the Rev. Richard Fowler, plundered at Barthomley in Cheshire. There seems to be some family connection with T. Edge, a Parliamentary commissioner, who lived at Horton Hall, and was a friend of Mr. H. Newcome, the Fowlers acquiring the property some time later. Mr. Fowler commences to sign the Leek registers in March,

1648, and adds the word "pastor"—Mr. Bowyer having signed "vicar."

The Rev. Ralph Worsley, B.A., is another minister who was at Leek parish church during the Commonwealth. His family was of considerable importance, and, being thoroughgoing Puritans, gave Cromwell assistance during this period in various ways. Ralph Worsley was a distinguished scholar, and was trained at Cambridge. He is often mentioned in H. Newcome's *Diary*, and not always favourably, owing to Newcome being a strict Presbyterian. He was connected with the Worsleys of Platt, who were Nonconformists and famous in the annals of Lancashire Nonconformity. He was ordained at Chelford, in Cheshire, in 1653. The Leek parish church register has the following entry:—

"A Register of all Christian marriages and burials in the parish church of Leeke, by me, Ralph Worsley, A.D. 1654, in the first year of Oliver Cromwell, Lord Protector of the Commonwealth, beginning at Feb. 12th, 1654."

He does not sign the registers, and does not appear to have remained long at Leek. The writing is by a different hand soon after the above entry. There are some marriages during Mr. Worsley's stay which are stated as having been published at the Leek market cross.

In 1654 the name of "Henry Newcombe" appears on the Leek church register as being present at two separate marriages, and at one it seems to be his own signature as "minister in the parish," but as he then held the appointment of minister at Gawsforth, it could only be a visit. There were, he says in his *Diary*, "motions made for my brother Richard Newcombe to come to Leek, and after to Bosley, but the Lord appointed him employment elsewhere." The vacancy, which evidently existed at Leek, was filled by Thomas Wynnell.

The Rev. John Hieron is mentioned in Henry Newcome's *Diary* as being of Leek (1653), but I think this would be a visit only. That gentleman was at Breadsall, and was ejected from the church there in 1662. He did a good deal of itinerant work such as we have seen that Mr. Machin did, and during his long ministry of fifty-two years he "preached in 96 churches and little sanctuaries innumerable." He was born at Stapenhill in 1608, and died at Losco, Derbyshire, in 1682, aged 74. He suffered great persecution, but maintained a fine Christian character through all. There is a grand eulogy of him in the *History of Ashbourne*, in Derbyshire, to which county his life and work mainly belong. We hope Leek appreciated the visit of so learned and good a pastor. He had, like many of the others I have named, been trained at Cambridge and received episcopal ordination.

Thomas Wynnell,* M.A., is a name which has caused me much trouble. I have succeeded in finding very little about him. He is stated by Wood and local historians to have been vicar of Leek in 1662, and in that year to have "resigned or abandoned it."

Was he ejected? By the courtesy of the Rev. J. Menzies, of Bridport, I learn that he was born at Askerswell, in Dorsetshire, about 1590, entered Brazenose College, Oxford (1622), took degree in Arts, and became rector of Craneham, near Gloucester, in 1642. He was also prebendary of Wolverhampton, and was buried at Carworth in 1662, aged 72. He was author of several theological books.† How long he was at Leek, and whether the Act of Nonconformity was the cause of his

*Also spelled Whynell and Winnell.

†According to A. Wood, Mr. Wynnell's principal publications were *The Covenants Plea for Infants, or the Covenant of Free Grace, pleading the Divine Right of Christian Infants unto the Seal of Holy Baptism* (Oxford, 1642); and *Suspension Discussed, or Church Members' Divine Right to Christ's Table-Throne of Grace Discussed and Cleared* (L. 1657).

leaving, I cannot say, nor can I say how far it may have led to his death that same year. The Leek parish church registers, which date from 1633, contain nothing about him except the following :

“Memorandum that Thomas Wynnell, clerk, was chosen by the consent of the Parish of Leeke to be register of the Parish abovesaid and was sworn and approved to execute the office of a register according to an Act of Parliament made in that behalf, bearing date of Wed. 24th Aug. 1653, on August 12, 1655.

Signed B. Rudyerd, Justice of the Peace for the County of Stafford and resident in Leek aforesaid.”

The registers are very clearly written in English and well preserved. Mr. Wynnell did not sign the pages, but the entries are in apparently the same writing until 1661, when they commence in Latin, and in 1662 are signed by Geo. Roades, vicar.

So far then as we have any proof, a Leek minister cannot definitely claim the honour of being among those in the county who were ejected in 1662 ; but, if not, Mr. Wynnell very narrowly escapes this honour. His father, also named Thomas Wynnell, was rector of Askerswell 44 years, and died in 1638, aged 78. His mother bore the honoured name of Lyte, and there were family connections with the equally honoured name of Locke. These facts and names suggest a probably interesting biography if it could be written.

The Sir Benj. Rudyerd, M.P., above mentioned, was called the “silver trumpet” of the Long Parliament ; and, although not following Cromwell in all respects, he threw in his lot with the Parliament, and was a tower of strength to the people’s cause and to Nonconformity.

The Quakers seem to have been firmly established in Leek and the surrounding villages in the 17th century, some of their registers dating from 1648. Their present chapel was built in 1694, and so is almost a contemporary with the Congrega-

tional cause in Leek. They had, however, a "Gospel-house in Leek" in 1654 and 1655, as is seen by their own documents, and appear to have suffered some persecution.

Up to the time the Wesleyans formed separate churches, the Quakers shared with the parish church and the Presbyterians (as our own church was then called) the honour of being the only three places of worship in Leek.

It would make this paper too long to attempt to touch upon many more names of ministers who, in the itinerant method of the time, went about the towns and villages of North Staffs. at this period, and doubtless sowed that good seed which soon afterwards led to the formation of churches.

This reminds me that I must say something as to the origin and foundation of the church at Leek.

After the Restoration, and when Mr. Winnell had left Leek, the episcopal form of worship was recommenced in the parish church, the Rev. Geo. Rhodes being vicar in 1662.

What persecutions and hardships our Free Church ancestors suffered we can only conjecture from what we know went on all over the country. There is much evidence, however, that dissent was not dead, nor nearly so; and particularly in the villages around Leek can we trace numerous meeting-places in spite of the despicable Acts of Parliament to forbid them. I cannot now stay even to mention them, but if the full history of Nonconformity in Staffordshire is written, some day, I trust these places and people will not be overlooked.

"For few remember them. They lived unknown
Till persecution dragged them into fame,
And chased them up to heaven. With their names
No bard embalms and sanctifies his song;
And History, so warm on meaner things,
Is cold on this."

By the courtesy of the Rev. G. Lyon Turner I have been furnished with a list of the "Presentations in Ecclesiastical Courts for Nonconformity" for this part of Staffordshire, and this clearly shews that the authorities had no easy task even to check the spread of dissent, much more to root it up. The same courteous gentleman furnishes me with a copy of the licences taken out in this district in 1672, when some measure of freedom was granted to Nonconformists.

From this list we are pleased to notice that Jane Machin, the widow of our pioneer John Machin, not only takes out a licence for her house as a preaching-place at Seabridge, but also for one at Stoke-on-Trent, so keeping alive the memory of her husband and the cause of Christ.

At Leek, Thomas Nabbs got a licence for his house, and doubtless this was the foundation of a church which has had a continuous history ever since that period. The family of Nabbs was well known in this district, and the name frequently occurs in the parish church register, but unfortunately I have been unable to locate the place of Thomas Nabbs' house. Mr. Lyon Turner again comes to my rescue by giving me copies of the *Hearth Rolls*, and we find that Thomas Nabbs paid this strange tax for a house at Heaton, near Leek and Rushton, where Mr. Moxon lived, and probably would be owner of property in Leek, for which he got the licence; or did our ancestors walk from Leek to Heaton, about five miles, to the services?

The first documentary evidence we have of a church in Leek is an indenture dated 1683, or two years before the death of Charles II., shewing that certain property, which stood on the exact site of the present Leek Congregational church, was sold to men with distinctly Nonconformist names, and

a fair inference is that the cottages were bought for the purpose of a meeting-house. A few years later the property was rented and licensed for that purpose by the first known minister, the Rev. Josiah Hargreaves, who was resident in 1695. He purchased the property in 1716, as an indenture of that date shews, and in 1732 it was made over to trustees by Mr. Hargreaves.

The exact date of the coming of the Rev. J. Hargreaves to Leek is unknown, as is the date of the formation of the church ; but it is a very probable conjecture that a remnant of the flock who attended Mr. Wynnell's services in the parish church would keep together and meet as occasion offered. Mr. Machin had died two years after the Act of Conformity was passed, but Mr. Moxon remained in the neighbourhood; and other itinerant ministers are mentioned as doing their best to defy or evade the Acts, and give comfort, support and encouragement to the scattered Nonconformists. After the passing of the Act of Toleration in 1688 doubtless the Leek friends would form themselves into a regular congregation or church.

Mr. Hargreaves took part in the ordination of Mr. John Ashe in 1696 ; and, as one would suppose that very young ministers would not be likely to officiate at such a ceremony, the inference is that Mr Hargreaves was at Leek much before that time. He left Leek for St. Ives in 1725, when he is said to have been at Leek " many years." I regret to learn from a member of the church at St. Ives that their records from 1650 to 1742 are lost, so I have not been able to learn anything further about him.

In 1730 the Rev. Hugh Worthington, jun., came as a young man to Leek, and entered upon his pastoral duties. His father was minister at Dean Row, Cheshire. Young Worthington had been educated

in his father's academy, from which sprang many noted preachers. He was ordained at Knutsford, his father taking a leading part in the ceremony.

In 1732 the property was put in trust, it being described as :—

“commonly called the meeting-house and as being used by Protestant Dissenters commonly called Presbyterians.”

On the death of his father in 1735 Mr. Worthington took his place at Dean Row, and remained there about thirteen years, afterwards holding the pastorate of Hale chapel for about twenty years.

He is spoken of, as was his father, with the highest praise, and there must have been, one would think, a very strong church at Leek to command the services of such a talented man, who after “conflicting with many difficulties in the world, peaceably left it Oct. 1st, 1773, aged 62 years.”

The celebrated Dr. Harwood is the next minister of whom we have any record. He was born in 1729, and died in 1794, but I have no date of his appointment. He preached at Leek and Wheelock on alternate Sundays, and superintended the grammar school at Congleton on week-days. The probable date of his coming to Leek is 1754, and so we have a gap in our history of nineteen years. He removed in 1765 to Bristol, taking Presbyterian ordination, and became distinguished as a clever scholar, critic and divine, publishing many books. He was a very close friend with Dr. Priestley, then at Nantwich, and became, first an Arian, and ultimately a Unitarian.

The dual pastorate was continued by the minister who followed Dr. Harwood, at both places. This was Rev. Benjn. Ratcliffe, who commenced about the year 1765 and remained until 1772, when the Wheelock chapel was closed. It after-

wards became a Baptist church. What became of Mr. Ratcliffe we do not know, but he was the same year succeeded at Leek by the Rev. Evan Lewes, and in 1775 the property was transferred to this gentleman. He remained at Leek about five years, but forty-three years later he is mentioned on another deed as living at Coton Cottage, Milwich, near Stone.

In 1780 the Rev. James Evans was minister, and in this year Mr. Hankinson says the first old chapel was taken down and rebuilt, a minister's house erected in the adjoining garden, and an endowment fund was raised. Mr. Evans remained at Leek until 1782.

There is a minute on the church books dated July 22nd, 1782, which says that "this day the Rev. George Chadwick received an invitation from a very respectable majority of the subscribers and the same day accepted the same." This gentleman, however, did not actually assume the pastorate; and another minute dated Nov. 12th, records that the Rev. Robert Smith was that day elected minister. This minute is signed by thirty-six subscribers.

Mr. Smith's election was disputed by a number of the congregation, and a law suit followed: "At the Assizes held at Stafford, 1783, before the Hon. Mr. Justice Nares and a special jury, was tried the cause of the Protestant Dissenters of Leek, which was sent down from the Court of King's Bench." The matter in dispute was whether certain persons coming into their place of worship during a pastoral vacancy, attracted there by special services held by Captain Scott, and becoming subscribers during the vacancy, were qualified to vote, or whether the right of election was vested only in those who were subscribers to the last stated ministry. After a hearing of more

than four hours the jury gave a verdict for the old congregation, and Mr. Smith's election was confirmed.

This Captain Scott played a very important part in the history of the Free Churches about that time, and many of the Congregational churches in Cheshire and Staffordshire owe their origin and development to him. I am pleased to know that the Rev. D. Macfadyen is undertaking to write his biography.

Mr. Smith remained at Leek until 1807, when he removed to Nantwich and was pastor there for eleven years, when he resigned. He died at Nantwich, 1822, aged 73, having been a minister of the Gospel forty years. During his ministry at Leek the Non-parochial Registers were commenced. These cover the period from 1787 to 1837, and are now at the General Registry Office, London. They are for for births and deaths only. It was also during Mr. Smith's pastorate that the Leek Sunday school was formed. This was in 1797, the Anglicans, Independents and Wesleyans all joining in the work and meeting in the old theatre in the "Swan" yard. Sunday schools afterwards became denominational, each church having a flourishing school.

The Wesleyans also became established in Leek about this period, their first chapel, "Mount Pleasant," being built in 1787. John Wesley visited Leek several times from 1772 to 1788, holding meetings in a room in the "Black's Head" yard.

Mr. Smith was succeeded in Leek by the Rev. Stephen Johnson, who was pastor until 1813, when he removed to Wickham, and after a pastorate of twenty-five years there, during which time the cause had been greatly enlarged, he died in 1838.

He was followed by the Rev. Joseph Morrow, who came to Leek in 1813 and died in harness in 1836.

During his pastorate, *viz.*, in 1830, a number of his hearers, by the advice of the county ministers, left the Derby Street chapel and formed another church which met for a time in the "Black's Head" yard. This new church elected the Rev. Wm. Parker Bourne, then a student at Highbury College, as their pastor, and the congregation increasing a new chapel was built in Union Street, and opened May 6th, 1834. Day schools were also built about the same time and put in trust, and a useful and flourishing school for girls and infants has continued there until the present day. Our oldest known Sunday school register dates from 1830. Mr. Bourne married, during his stay in Leek, Margaret Crusoe, the daughter of Mr. Crusoe, solicitor, and has two daughters still living who are frequent visitors to Leek. Mr. Bourne, owing to failing health, was soon obliged to resign his charge, and removed to Teignmouth in 1836, but was spared to labour there only a few years, and died in February, 1840, aged 37, "having a full hope of immortality."

Mr. Morrow, as we have seen, died about the same time as Mr. Bourne resigned, and when the Rev. Robert Goshawk was elected in 1837 the two churches soon afterwards came together again, and thus the six years' division was healed. Mr. Goshawk continued his charge until 1856, having been minister for about nineteen years. After several pastorates in various parts of England he settled in Norwich, and died there in 1883, aged 73.

There are a few persons yet living in Leek who remember Mr. Morrow, Mr. Bourne, and Mr. Goshawk, and of them all I hear the kindest comments.

The next pastor was the Rev. Josiah Hankinson, who in August, 1856, undertook pastoral duties at

Leek, and remained until February, 1892, having faithfully served the church and town of Leek for nearly thirty-six years. During Mr. Hankinson's pastorate the present church was built in Derby Street and the mission church in Alsop Street commenced.

As we write (1906) we are glad to know that Mr. Hankinson is still hale and hearty, and that arrangements are made for him to occupy his old pulpit on the 50th anniversary of his settlement in Leek.

The Rev. Wm. Aylmer Stark, M.A., a student of Mansfield College, Oxford, was elected to succeed Mr. Hankinson in 1893, and was followed in 1897 by the Rev. Andrew Hamilton, also of Mansfield College, and in 1900 the Rev. John Hoatson, the present minister, received a unanimous call.

This concludes the list of the "band of men whose hearts God had touched," who have held aloft the banner of truth so long and so well.

"God wrote His name upon a little child,
And as it grew, the fret of worldly care
Effaced that name, the manuscript defiled,
Writing care, interest, sorrow there.
An angel visited the child and smiled,
For through all else
The old sweet name was there."

* * * *

"We bless Thee, Lord
For Pisgah's gleams of newer, fairer truth,
Which ever ripening still renew our youth ;
For fellowship with noble souls and wise,
Whose hearts beat time to music of the skies ;
For each achievement human toil can reach ;
For all that patriots win and poets teach ;
For the old light that gleams on history's page,
For the new hope that shines on each new age."

J. M. WHITE

(*British Congregationalist*, Aug. 9th, 1906).

Leek Congregational Church Ministers

		AT LEEK	
Rev. John Machin, B.A.	-	1649-1662	(occasional)
" George Moxon	-	1653-1664	"
" Henry Newcome, M.A.		1647-1660	"
" John Hieron, M.A.	-	1649-1662	"
" Francis Bowyer	-	1633-1648	(at Leek parish church)
" Robert Fowler	-	1649-1654	" " "
" Ralph Worsley, B.A.	-	1654-1655	
" Thos. Wynnell, M.A.	-	1655-1662	
Mr. Thomas Nabbs' house	licensed,	1672	
Derby Street property	bought,	1683	
Rev. Josiah Hargreaves		(?) 1695-1725	
" Hugh Worthington, jnr.		1730-1735	
.			
" Dr. Edward Harwood	(?)	1754-1765	
" Benjn. Ratchliffe	-	1765-1772	
" Evan Lewis	-	1775-1780	
" James Evans	-	1780-1782	
Capt. Jon. Scott	-	1771-1807	(occasional)
Rev. Geo. Chadwick	-	1782	(elected only)
" Robert Smith	-	1782-1807	
" Stephen Johnson	-	—1813	
" Joseph Morrow	-	1813-1836	}
" Wm. Parker Bourne	-	1830-1836	
" Robt. Goshawk	-	1837-1856	
" Josiah Hankinson	-	1856-1892	
" Wm. Aylmer Stark, M.A.		1893-1897	
" Andrew Hamilton, M.A.		1897-1900	
" John Hoatson	-	1900	

The above dates are in some cases only approximate.

J. LOVATT.

Richard Frankland

IN addition to the excellent summary of the life of Frankland given in the last number of the *Transactions*, a few further particulars concerning that early and eminent tutor may be of interest.

There is an account of the writ of Privy Seal issued by Oliver Cromwell, Lord Protector, May 15th, 1657, in *A Collection of Historical Pieces*, by Francis Peck, M.A., London, 1740. The names of the first provost, fellows, tutors and visitors are mentioned, but the name of Frankland is not among them. Some post may have been designed for him in the college of Durham (*Dict. of National Biography*); but there is no evidence, so far as I am aware, that he was ever appointed to it.

The story of his admonition to Charles II. is contained in *Extracts from the Day-book of Dr. Henry Sampson* (formerly in the possession of Thoresby), in Birch MSS., Brit. Mus. 4460. But it is, I think, somewhat doubtful. His interviews with Thomas Sharp, Archbishop of York (son of a Parliamentarian of Bradford), are described by himself in a letter to Thoresby, November 6th, 1694 (*Correspondence of Ralph Thoresby, 1832, I. 171*).

A marble tablet to Frankland's memory, placed over the door of the south side of Giggleswick church, bears the following inscription, which I copied some years ago:—

H. M.

Richard Frankland, A.M.,

Ex celebri Franklandorum de Thirtilbe [Thirkleby] in
agro Eboracensi gente connubio vero stabili juncto uni

ex filiabus D. Sanderson de Hedley Hope in agro Dunel : viro optimo et ab optimo dilecto, theologo venerando, pio philosopho excogitandum, acuto ad explicandum ; Felici Patri bene merenti posuere filiæ fratibus, eheu, ante parentes defunctis, vixit An. 67. Mens : 11 ob : An. Aeræ Xtian. 1698.

In the register of burials I found the following entry :

“ 1698. Richardus Frankland de Rathmell cler. quinto die Octobri.”

He married Elizabeth Sanderson, of Hedley Hope, in the parish of Brancepeth, Durham, who died at York, 1706, and had two sons: John, entered the academy May 3rd, 1678, died January 1679; and Richard, entered the academy April 13th, 1680, died of the smallpox at Attercliffe, May 4th, 1689; and three daughters: Barbery (named after Mrs. Lambert, of Calton Hall), Elizabeth, and Margaret, who survived him. There are tablets in the church porch at Giggleswick to later members of the Frankland family, *i.e.*, Richard Frankland, of Close House, who died April 23rd, 1803, aged 70 years; John Frankland, his brother, who died April 26th, 1804, aged 68 years; also Isabella, their sister, who died December 3rd, 1811, aged 71 years.

On the passing of the Toleration Act “the house of Mr. Richard Frankland at Rathmell” was recorded at the quarter sessions as a public meeting-place for Protestant dissenters, Oct. 8th, 1689, on the certificate of John Hey, of Horton in Craven, a near neighbour of Richard Mitchell, of Marton Scar (many miles distant from Calton Hall and Winterburn). After the death of Frankland, October 1st, 1698, the academy was carried on for a short time under Mr. John Owen, his student (admitted Nov. 23rd, 1689) and assistant, of whom William Tong wrote:—

“ He was a student of Mr. Frankland, and after some years

spent with him as a pupil was chosen to be his assistant, and while he was so his example and endeavours were of very good use to several young men in the family. He had made great improvements in religion and learning before he left that place, and entered upon the ministry with great seriousness and great acceptance, and chose to spend his time and strength in the same place where his father lived and died. He was, I think, the only dissenting minister in Merionethshire. Some occasions leading him to Salop he fell sick there at Mr. Orton's house, and in 9 days died [Jan. 1700] (being about 30 years of age), to the great grief of all his acquaintance and to the unspeakable loss of the Church of God." (*Life of Matthew Henry*, 1716, p. 277).

Oliver Heywood wrote to Thoresby, Nov. 7th, 1698 :—

"They have not yet got a tutor for the scholars at Mr. Frankland's; they desire Mr. Tong of Coventry, but are in suspense. Mr. Owen stays till Christmas." (*Thoresby's Correspondence*, I. 335).

He also wrote at the end of his list of Frankland's students :—

"After Mr. Richard Frankland's death the academy was broken up, the scholars dispersed. Not long after Mr. John Charlton set up a teaching university learning in a great house in Manchester, Lanc.—the names of his scholars are these [19 names, of which 14 were those of Frankland's students]. I received this catalogue. Sept. 4, 1699." (*Diary*, II.16).

Religious services continued to be held at Rathmell for some years subsequently by James Towers, one of Frankland's students (admitted April 14th, 1694, who was in some way related to his tutor, and who had forty hearers in 1715 : Evans' list). Towers removed to Tockholes, Lancashire, in 1722, and from the time of his removal his congregation appears to have been scattered. It was not until a century later that a Congregational chapel was built at Settle, three miles distant, as the result of the visit paid in connection with "the West Riding Itinerant Society" (formed in 1811) by that distinguished evangelist Joseph Cockin, of Halifax,

his worthy son, John Cockin, of Holmfirth, and other ministers.

In answer to an enquiry made by the late Mr. Joshua Wilson concerning the history of Independent churches in Yorkshire, John Cockin wrote April 21st, 1821, (among other things) the following account of a visit he paid to the chief scene of Richard Frankland's labours:—

“Some years ago when I was itinerating in Craven I passed through a village and saw Rathmil painted on a board. The name struck me, and after pausing a little I recollected it was the residence of Mr. Frankland, the tutor of the first dissenting academy in England. I asked the first man I met if there were any remains of an old chapel in the place. ‘No,’ said he, ‘but there was once a college here.’ (From this you learn what name these institutions had in days of yore). I then enquired what person in the village was most likely to give me information about it. According to the direction I received I waited on one person and another, and at last I went to one family whose ancestors had resided within a stone-cast of Mr. Frankland's house for several centuries. They received me courteously, entertained me to dinner, shewed me the premises, answered my enquiries and told me all the traditions of the place respecting the ‘old college.’ It was an extensive establishment, bounded by a high wall, which enclosed an acre of ground. Over the gate of the yard there was a large bell, which rung at stated times to call the students up, and to summon them to family prayer, meals, &c. Some of the buildings have been taken down, and those which are yet standing are converted into cottage houses. There was a long row of small windows to the different studies, most of which are now walled up. Over the principal door there yet remain the initials $\overset{R}{\underset{F}{}}$ (Richard and Elizabeth Frankland) cut in stone. The kitchen was described to me as having been very large, and my guide told me that when she was a girl she had often hid herself in the oven at the game of ‘hide and seek.’ The garden and orchard were also extensive, but they are now converted into grass land. I could learn no anecdotes of the personal character of Mr. Frankland, or any of the students; and all the traditions I heard related to the mischievous tricks which the young men played to the country people. From the number (303) I am inclined to think that the children of dissenters were educated there for commercial life [some were doubtless educated by him

for the learned professions, but most of them became ministers]; and experience has proved that plan to be attended with many evils. When I had seen all that could be shewn and heard all that could be told, I went forward to Giggleswick church in which Mr. Frankland lies interred. There is a black tablet to his memory fixed in the wall, with a Latin inscription which speaks highly of his attainments as a scholar, a philosopher and a divine. Having thus paid all the respect I could to his memory, I pursued my journey, and preached that evening at a house at Settle. How singular are the revolutions of the world, that the country which once produced so many burning and shining lights, and from which our forefathers received the benefits of knowledge and the blessings of religion, should now be visited by our itinerants as a district benighted in ignorance!

BRYAN DALE.

NOTE.—On p. 425 vol. II. it is said that “The only colleague [of Frankland] of whom we have certain knowledge is his old pupil Mr. Issot.” The author of a kindly notice in *The Christian Life* mentions two others: Richard Frankland the younger, entered at Natland 13th April, 1682; and John Owen, entered at Rathmell 23rd November, 1689. The same writer informs us that “Hartleborough or Hallburrow” is really Hart Barrow, near Cartmell Fell, and just within the Lancashire border; also that Frankland was buried in Giggleswick *church*, not churchyard.

T. G. C.

Ancient Sacramental Plate

BY the courtesy of J. Scamell, Esq., of Westbury, we are enabled to present a couple of prints of considerable historic interest :

I. Two silver beakers formerly used in celebrating holy communion in the "old meeting" at South Petherton, Somerset. The church was founded in 1688, just after King James's "Declaration of Indulgence." It was originally Presbyterian, at least in name, though practically Independent, and in 1747 formally adopted Congregationalism. The successive ministers were the Revs. Samuel Bulstrode, 1688-1725 ; Henry Rutter, 1725-46 ; James Kirkup, 1746-84 ; David Richards, 1786-1842. On Mr. Richard's retirement, or soon after, worship was discontinued, and the building has since been demolished.

During Mr. Kirkup's ministry the church became for the most part Arian. In consequence of this a secession took place, and the present Congregational church was organised in 1775, the first minister being the Rev. R. Herdsman, one of Lady Huntingdon's students from Trevecca.

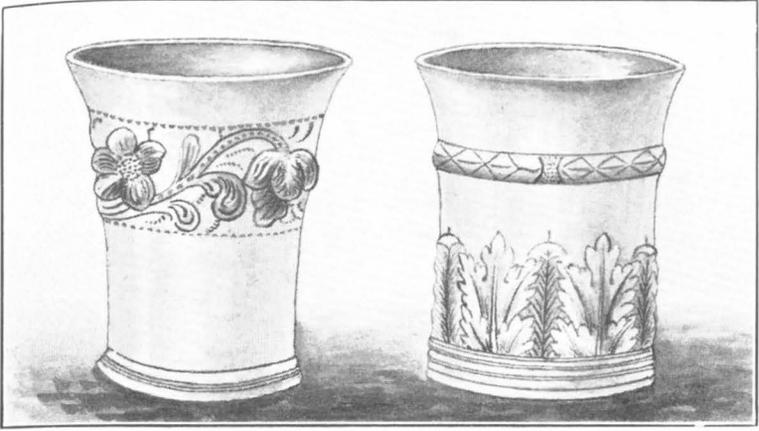
The cups here figured were exhibited before the Society of Antiquaries on the 21st June, 1888, being then in the possession of J. P. Daniel, Esq., the senior surviving trustee ; and are now (1907) in the custody of his niece.

The following description is from the *Proceedings* of the Society of Antiquaries :—"The older of the two cups is $3\frac{3}{8}$ inches high, and is enriched a little below the lip by a broad band of flower work in *repoussé*. Hall marks, London 1691-2 ; maker's mark, a goose or duck. The other cup is also $3\frac{3}{8}$ inches high, but has nearly vertical sides with a belt of upright acanthus leaves in

repoussé round the bottom. A little above is a narrow belt of laurel leaves, also in relief. Hall mark, London, 1697-8 ; maker, A. N."

H. Norris, Esq., a local antiquarian, furnished the following additional particulars to another periodical :—"They are of beaten silver . . . each containing precisely eight ounces."

II. The silver baptismal bowl presented to Silver Street Chapel, Trowbridge, in 1767, by T. Jeffries, goldsmith, of Cockspur Street, London. (See *Transactions* vol. II., p. 209.) It is of beaten silver, and weighs 21.2 oz. troy, equivalent to $23\frac{1}{2}$ avoirdupois. It is $8\frac{3}{4}$ inches wide at the top, $4\frac{1}{2}$ inches wide at the base, and $4\frac{1}{2}$ inches high. It has the London hall mark, Old English capital , maker's initials E. A. It is inscribed: "The gift of Thomas Jeffries, of London, 1767."



THE SOUTH PETHERTON COMMUNION CUPS.



THE TROWBRIDGE BAPTISMAL BOWL.

Wiggenton's Visitation

THE following is from a MS. in the Congregational Library, of which a description appeared in *Transactions*, ii., 147, *et seqq.*

It is in the handwriting of Giles Wiggenton, the Puritan vicar of Sedbergh; and may be fairly called A Series of Articles ministered in a Mock Visitation.

and theise articles doe containe in effect the some of al such matters as the sincere brethre and true lovers of reformatiō would have practised in the church both by y^m selves and also by others to the high glorie of god almightie.

Certeine articles ministred by the Arch: at noe time leaste he should hurte or shame his owne prophane hirelings for neglecting of most Excellent and waightie matters and duties : as well is knowne they doe neglect and despise them.

1. In primis: whether have you any moe Pastorall cha[r]g then one? and having but one whether came you lawfullye & honestlye into the same, yea or noe? and whether are you resident thereuppon? Tell where? when? by whose meanes & in what manner?

2. Itm whether doe you labor by p̄yer and by all good meanes possible that the people of yo^r church, namelye such as are knowne to be v[ir]tewous maye willinglye, Joyfullye & lovinglye enterteyne & reteyne & mainteyne you as y^{o^r} Pastor; not contenting y^r selfe w^t the lame entrance of putacōn Institution & Induction (as they are termed) nor w^t any kinde of Intrusion or enforcement w^out the goodwill of the good christians but rather purposing in yo^r hearte to become a nursing father unto them in yo^r Pastorall charge by naturall kindnes, naturall love, tender pittye & c, sithence yo^r ministerye & rulling is thus established; not onelye according to the recvd i[awes] of this realme, but also according to the [? holye] word of god? Tell in what manner? & c.

*Edge of page frayed
and a few words
illegible.*

3. It^m whether doe yo^a in a godlye wise manner w^tout holding the faith of Christ in respect of p̄sons joyne & consult w^t the most forward of the congregcōn for the more godlye & quiet ordering of the residewe according to the holy word of god & the good lawes of this realme : and wheth^r doe you direct and pswade the faithfull in yo^r flocke to make choicē of, allowe & confirme this consultacōn & governaunce ? Tell in what manner ? &c.

Elders.

4. It^m whether doe you w^t consent of all the forward christians chosen to joyne w^t you for over syght of the residewe; set downe good ordērs from tyme to tyme, to meet w^t p̄ticular inconvenienses as they growe : according to the holye worde of god & the good lawes of this realme ; for example against contentious p̄sons : that none may flee at the lawe till the sainctes & godlye brethren be first delt w^t all to arbytrate the matter. & agaynst inflamable vayne talkers, lyers, swear^{es}, Sabaoth breakers, unlawful resorters to yo^r towne to hinder yo^r good orders &c some convenient admonition, complainte, penalyte & such lyke, before you seeke for excommunication & extremitie against them ? Tell in what man^{er} ? [*manner*]

Marginal notes on this page are lost through the fraying of the outer edge of the paper.

The Elders their practice of yir godlye government.

5. It^m Whether doe you direct and perswade the faithfull in your flocke likewise to make choice of allowe & confirme A certeyne number of godlye wise p̄sons in their office weeklye or from tyme to tyme to gath^r reserve & bestowe uppon the poore, especiallye of the household of faith, their maintenance necessarye & competente, soe as there maye be noe begger amongst you, according to the holye word of God & the good lawes of this realme ? Tell in what manner &c.

Deacons.

6. It^m whether doe you not w^t advice & discretion sue for the usefull favour & assistance of all her ma^{ties} most lawfull & worthy officers to these yo^r good orders making them privye [?] of them in sincere & orderlike manner ?

assistance of faithful . . . enjoined or craved

7. It^m whether doe you not praye daylye and by name both privatlye and publiclye for her ma^{ties} most honorable counsaile in authoritye under them ; y^t god will give them more & to . . . love & cherishe and all the sound fil [*an entire line is apparently missing, through the bottom of the page being worn*]

p̄ticular prayer for the queen's ma^{ties} and all ma^{ties} lawful.

. . . followers thereof and to espye, hate, correct and punishe the contrarye. Thus building up the church of christ daylye ; to their great honor & comfort ? Tell what manner &c.

8. It^m whether doe yo^a soe earnestlye hate all Idollatrye and antechristianitye w^t all the enormities and deformities thereof, y^t you labor by all meanes to rid out of the churche or congregacōn every garment and remuāt defiled w^t sinn, all outward shewe and offensive ap-

al christians their zealous furtherance of godlye discipline against false worshippes

pearance of evell : remembre the pure & precise doctrine of o^r saviour christe, & the parables thereto according, in the scripture, as of the leane the halting and lukewarme Brethren & the curse of god uppon all those y^t doe his worke negligentlye & serve him not with their whole hertes, soules & strenght &c and remembre y^t by suche degrees of yielding to small corruptions Sathā seeketh & useth to overthrow Gods grace in the p^ressors & to bring them to destruction as you may see daylye : Tell in what manner, &c.

9. It^m whether doe you carefullye refrayne the companye of all heretiques, & of all obstinate & p^rphane worldlings, except uppon good occasion offered to win their soules : whoe after sundrye admonitions doe not refrayne frō their wicked waye, remembre howe it is written w^t such an one eate not ne bid him god speed, ne knowe him not by having any familiar acquaintance w^t him. de^pt from him & have noe fellowship w^t his unfruitfull workes of darknes : but reprove them rather. An angrye countenance putteth awaye sin & sclaunder. And whether doe you willinglye & in good zeale zeale [*sic*] seake in due order for y^r p^te and according to yo^r calling to bring them to publicke reprof & excommunication that they may be ashamed and converted (?) that oth^rs maye feare & be edified, and that yo^r duties herein maye be discharged and god maye be glorified by this healthfull ordinance in the great congregacōn : & whether doe you after they be excommunicated, pittifullye and Brotherlye endeavour as you maye, to reclayme them to the fayth of christ yt God maye be highlye glorified, and good spirites reioyced in his happye con^vsion.

10. It^m whether doe you travayle by all godlye wise meanes possible, as well privatelye as publiclye to prevente & preserve the sheepe of y^r flocke from this heavy vengeance of Just excommunication for grievous offences as being the verye entrance and assurance to everlasting damnation accompting it greater wisdom & a richer crowne beyond all comparison, for you to win soules than to obteyne any worldlye lucre, ambitious Roome [*i.e. place or position*] or vayne pleasure, yea the whole world, & all therein conteyned ?

11. It^m whether doe you instruct & mainteyne your owne household in good & godlye order using morning & evening p^ryer amongst them & catechizing unto thē w^t ofte reading of the Scripture & w^t suche other holye exercises : soe as y^r people p^rceiving yo^r house to be as it were a litle church doe now & thē repayre unto you for their sp[irit]uall comfort & edyfieng by yo^r godlye household exercises ; & y^t w^tout all suspicōn or liklyhood of private convinticles, or such like absurd sclanders w^{ch} yo^r adversaryes used to obiecte agaynst y^r well doings. Tell in what manner &c.

al christians their like furtherance against al false brethren doges, and swine.

The pastors & elders — special furtherance & tender care thereof.

household instruction & discipline

12. It^m whether doe you some tyme (uppon Just occasion offered) use the same or like godlye exercises in other folkes houses alsoe, beside y^r owne to th'ende to traine & direct their householdes thereof, being kinges & pphetes there, to teache & rule their household y^a better and godlier? Tell in what manner? &c.

Trayninge of other folkes householdes in like manner.

13. Itm whether doe you keepe good hospitallyty yo^r selfe & exhorte other of ability soe to doe not frequēting the alehouses nor such unmeete places; nor being nigardlye misers at home: but going before yo^r flocke to their good example, in all vertuous & godlye conversation: soe as even those w^t out & the strangers maye reporte well of yo^r good doctryne, life, & order to the greater praise of god & of his ghospell w^{ch} you professe: Tell in what manner? &c.

hospitaltie and good example.

14. Itm whether doe you give yo^r selfe muche to privat p^ryer, fasting, sober behaviour, studye & meditacōn on gods holye worde all the weeke longe, soe as yo^a maye be the better able, publiquelye & pryvatlye to understand & deliver the true meaning of the Text of holye scripture & to aplye the same fitlye for reformatiōn of manners of the people: and whether doe you hold yo^r selfe to the pure Analogie or pporcōn & platforme of gods worde in yo^r preachigs not mixing any forraigne doctryne unto it; as of other mens devises & of yo^r owne brayne; Tell in what manner? &c.

godlye private exercises & right deviding of the worde of god.

15. Itm whether doe you preache every Sabath daye in the forenoone? & preach or catechize every Sabath daye in the afternoone? and at all oth^r tymes when the people of yo^r charge maye convenientlye assemble together, dealyng faithfullye & painfullye w^t them in the worke of yo^r ministerye, in season & out of season? Tell in what manner &c.

Sabath daye exercises for preaching.

16. Itm whether doe you minister the holye comunion unto them often, & in most reverent manner after due examinacōn of every one of them, & in earnestwise inviting them to become newe creatures in christe more & more? & likewise the holye Baptisme & layeng upp treasure for the poore: & whether doe you use solempne fastings, & love feasts & suche like holy meetings, as occasion & necessity doth require? Tell in what manner &c. &c.

Sabath dayes exercises for the Sacrament namelye the lordes supper

17. Itm whether doe you not account it dangerous for yo^a uppon yo^r allegiance to god & uppon payne of yo^r owne & of yo^r congregacōns greate hinderance in spūall thinges to be absent from them but one Saboth daye, or tyme appoynted for holye exercises, remembering howe the

continewal necessity of observing the saboths.

Israelytes made a calfe, & fell to sundry greivous sins in moyses his shorte absence from them (though uppō necessary occasions in their singuler behoofes) & howe o^r savio^r christ bad peter feede,

feede, feede, both Sheepe & Lambes, y^t is, never cease feeding of them as peter him selfe expoundeth it : feede as much as in you lyeth the flock of christe. and likewise paul as aforesayde. Preach in season and out of season, and agayne Wo be to me if I preache not the ghospel : and finally the ministerye is often compared to the most painfull & faithfull office y^t can be ; as Sheepherdes, Builders, trompeteres, warriours, watchmen, &c. All w^{ch} places w^t sundrye the like places & reasons dulye considered whether dare you or ever durst you w^t out urgent & enforcing cause of necessitye be absent from yo^r flocke any one saboth daye & being soe enforced to be absent wheth^r doe you use to leave a deputye in yo^r roome yea or noe ? and yf you leave a deputye whoe & what manner of deputye is he ? whome you doe trust in soe wayghtye a matter of trust ? & if he have the like office elsewhere ? w^t what conscience dare yoⁿ pull or hold him from thence ? by what equitye & uppon what occasiō ? Tell what &c. ?

18. Itm whether doe you use & applye all yo^r possible meanes for the winning & comforting of christe his sheepe & lambes in yo^r congregacōn, as by making of peace, private conference in dealing with ye flocke. visiting & comforting the poore & sicke, & anyway troubled eaven house by house as need requireth, & for the punishing & rooting out (as aforesaid) of obstinate sinnes from the lords flocke, as comōn drunkardes, usurers, quarellous, whore m^s, sclanderers, Idollaters, & such like : and wheth^r doe yoⁿ pticularly visit every howse for the better direction of them in grace & peace ? Tell in what manner, &c. &c. ?

19. Itm whether doe you nowe & then take a surveye & reckoning in yo^r minde namelye at the tymes of yo^r private examination & censuring Catechizing for preparation for the Lordes Supper, howe god blesseth or curseth yo^r labors in the pceedinges or backslidings of yo^r selfe or of yo^r flocke or any pte of it. heartily praying god for the successe of the one, & humbly prayeng his grace for redresse of the oth^r dulye considering the right cawses of both, & soe laboring thence forward, to increase in grace & truth, wisdom & courage, humilitey & good hope, & in all vertue all the dayes of yo^r life ? Tell in what manner &c. ?

20. Itm whether doe you everye weeke, or soe often as you can convenientlye make yo^r repayre to some places nere Synods and generall councelles to you to th' end y^t then & there you maye be edified, comforted, & confirmed, by yo^r godlye brethren of the ministerye & maye edyfie Comforte & confirme them in the aforesaid godlye doctryne honest life & good order ; namelye by conferences, disputacōns, reasonings, prayers, Singing of psalmes, preachings, readings, pphesings, fastings, & feastings and such like holye exercises & wherby you & they may become the better able both to teach & rule yo^r severall charges at home & alsoe to

fournishe & adorne the Sinodes and generall councells abroad for government & direction of the whole church, according to the holie word of god & good lawes of this realme. Tell in what manner? &c.

21. Itm whether is not the drift of all yo^r sermons & dealings according to the drift & dealings of the holie ghost & word of god, w^t all g^rce and truth: & w^t out fleshlye precise & pure affection to be sought for. worldlye & devillishe affeccōn, as of wantonnes & vanitye, covetousnes & subtiltye, pride, pompe, boasting & ambition, feare or favo^r, envye or disdayne or anye such lyke evell affecōn to trayne & leade the people by fayth & love to frame their lives daylye more & more religiouslye and zealouslye before god; charitablye and peaceablye toward their neighbours faithfullye & obedientlye toward their supiours? Tell in what manner? &c.

As for the other 3 articles being the last in nōber of his petitionarye articles ppounded to her gracious ma^{tie} at her first entrance w^t all the rest of those articles they are pticularlye confuted & th' absurditye of them is disclosed: first by 2 or 3 schrols of doubts latlye moved by certeyne ministers to the B. of Norwiche. secondlye by one schroll of counter articles entituled from the highest pastor &c 3^{lye} by 2 severall aunswers made of purpose unto them th' one longer th' other shorter; beside all other treatises before & since concerning the cause of reformcōn.

I heare morover of 1 other article to be ministered w^t the former to make them up 22 namelye to this effect

Whither [*sic*] have you at any tyme or by any meanes spoken against my L. A. or his dealings; or shewed y^r selfe to mislike thereof. & whether doe yoⁿ thinke he dealeth not well & like a good p^rlate, & according to his place & authoritye. yea or noe? Tell wherein, when & where? &c.

The Story of Congregationalism in Longdon and Lichfield

ABOUT midway between the market towns of Lichfield and Rugeley, with the main road connecting them as its near boundary, lies a triangular plot of common land known as Longdon Green. An ancient inn and a few cottages are scattered irregularly about; and, crossing the green, we are led along a by-road on the opposite side to a tiny graveyard, and a small plain building called Longdon Green Chapel. The situation is sequestered even to loneliness. The building is devoid of ornament; only four walls, stuccoed and whitewashed, and a tiled roof, moss-grown in patches; there is nothing but the Gothic shaped windows to distinguish it from some outbuilding of a farm. Entering through one of the side doors of the tiny vestibule, we see across the rear one old-fashioned high-backed pew, divided in the middle to admit of a cupboard, on the top of which the baptismal vessel formerly stood. Between this and the communion table beneath the pulpit are straight-backed benches, cushionless and narrow. A harmonium, a stove, and a few oil lamps complete the furniture. There is no vestry, nor any other usual accommodation. Bare and uninviting as we of the well appointed town churches may think, it is the spiritual home wherein a little flock regularly and devoutly gathers, whose story we have now to tell.

The Staffordshire ministers ejected at the Restoration, or by the Act of Uniformity, were fifty-six in number, of whom only six afterwards conformed. In the neighbourhood with which we are particularly concerned were Rev. John Butler, M.A., vicar of St. Mary's in the market square, Lichfield; Rev. Thomas Miles, rector of St. Chad's, or Chadstowe as it was called; John Mott, of King's Bromley; Nathaniel Mansfield, of Armitage; Richard Dowley, B.D., of Elford; Richard Chantrye, of Weeford, and several others. But though they lost their houses and their incomes, these true-hearted men did not lack friends or faithful adherents.

The vicar of St. Mary's, John Butler, for example, though deprived of his church, did not leave the city. His activity, though necessarily curtailed, was not entirely suppressed. In Harwood's *History of Lichfield* we read: "Butler was of Edmund's Hall, Oxford, and was silenced after the Restoration; after which

he sometimes preached in his own house. Mr. Minors, of Lichfield, was kind to him and his family; set up one of his sons in trade, and sent another to the University, where he was at the expense of his education; and when he died left him £12 a year. Butler died about 1670, aged about 50." This Mr. Minors is evidently he of whom Harwood had written on an earlier page: "Thomas Minors also left a house and lands to trustees for a schoolmaster and thirty poor boys, inhabitants of the city, to read the Bible," &c. The house still stands at the end of Bore Street, and bears the name of "Minors' House," though the endowments were long ago transferred, we understand, to the grammar school.

When, in 1672, King Charles—in order to favour the Roman Catholics and afford them facilities without openly avowing himself—issued the Declaration of Indulgence, the following applications for licence (amongst above 4,000 others) were made, and stand on record in the State Paper Office:—

"The House of John Barker in Litchfield, Stafford, Pr.
[i.e. Presbyterian] Meeting-place, 15 May.
Like for the House of Wry Jeslem in Litchfield.
Like for the House of Thomas Minors in Litchfield."

A few months later the following occur:—

"The House of Job Hathersick of Lichfield, Staffordshire.
The House of Alice Nockin of Lichfield, Pr."

It is evident from this alone that Nonconformist principles were not confined to the ministers; and that in the case of Minors his adherence was not merely a matter of friendship for his late minister, who had died two years earlier, but of personal conviction. It is fair to assume that Nonconformist services were held in the house in Bore Street in 1672, as well as in other houses in and near the city.

We now revert to Thomas Miles, the ejected rector of St. Chad's. Calamy says of him:—"He suffered much by his Nonconformity. Besides his annual income, he lost £40 which should have been paid to him in the beginning of the year; and he left his living in a very low state. He continued in the town till the Oxford Act came out [i.e. the "Five Mile Act" of 1665], when he was forced to leave his family, tho' he had a very dangerous cold upon him. He did not see his wife and children for eleven weeks, nor durst he come to them in eighteen months. Having no certain dwelling, he travelled about from place to place, near 300 miles on foot. If at any time he stole home by night, he durst not stir out of his chamber; and when he went out it was either very late or very early, for fear of being taken. He was once sent for by a magistrate who lay sick, and continued his night visits for a fortnight. The evening before his death Mr. Miles was sent for in haste by



LONGDON GREEN CHAPEL, NEAR LICHFIELD.

daylight, and being seen to go into the house was complained of to the chief magistrate of the town by a curate, which made him hasten away the next morning. This gentleman, who had been twice applied to for a warrant to apprehend him, was so kind as to send notice to his wife (that he should be safely conveyed away). He was afterwards cited into the Ecclesiastical Court for baptizing his own child; and was often forced into the country, in snow and rain, to preach before day, and to shift from house to house, for fear of a certain magistrate who said he would have him dead or alive. He was sometimes constrained to retire into the fields and solitudes, to keep Sabbaths alone, and his life was often in danger from extreme heats and colds. He lived entirely upon Providence, which took care of him, and he was not forsaken, nor did his seed beg their bread."

This, doubtless, is the man to whom Nonconformity, especially in the form of Congregationalism, owes its being as a collective force in this neighbourhood. Among the records in the diocesan registry at Lichfield is an entry, made in 1665, of the names of some 40 or more persons who at that time were "presented" in the parish of St. Chad's, from which Thomas Miles had been ejected, for non-attendance at their parish church. Presumably some at least of these, faithful to their conscience and their pastor, had gone with him, and formed the nucleus of his congregation, which—tradition says—gathered at first in a farmhouse kitchen at Curborough, a hamlet near by. This congregation, like many others, appears to have been broken up by the Conventicle Act of 1664; under the pressure of which we can well understand how Miles was "forced into the country . . . to preach before day," &c. The Five Mile Act coming into force the following year, tradition affirms that the meeting-place was changed to a remote part of King's Bromley, just beyond the limit decreed; and though no actual records remain, the subsequent course of events appears to corroborate the tradition.

The brief respite from persecution afforded by the short-lived Declaration of Indulgence was not neglected, either by preacher or people. Among the State papers before mentioned are found these entries of licences applied for:—

"Licence to Thomas Miles, to be a Grall Pr. [*i.e.* General Presbyterian] Teacher." This application appears to have been made about the middle of June, 1672, and desires that he should be allowed to preach "in general and at large," in *any* place "licensed" or "allowed" under the Declaration. It is an open question, however, whether the licence was granted; it was made out, but there is no indication—as in many instances—of its having been signed by the king and issued.

But there were certainly issued licences for three houses in Longdon in which worshipping might take place, the third of which

introduces us to one who, it would seem, became Mr. Miles's successor about this time :—

- “The house of Christian Hood in Longdon.”
- “The house of Edward Broughton in Longdon.”
- “Mr. Tho. Bakewell, minister, Presbyt^a, y^e town, Longdon in y^e county of Stafford, in y^e house of Richard Browne, yeoman in y^e s^d town^e.”

This last application is endorsed “Given in by Mr Richards, 2^d May.” The licences were issued within about ten days ; for there are these further entries among those which were granted :—

- “The House of Richard Brown in Longdon, Stafford, Pr Meeting-place, 13 May.”
- “Licence to Tho. Bakewell to be a Pr Teacher in the house of Richard Brown in Longdon, Stafford, 13 May.”

With the application for a “general” licence made by Thos. Miles our acquaintance with that brave and worthy gentleman ceases. Of his subsequent career, his doings, death, and burial, we have no information. That his cordial relations with his people remained unbroken is clear, from his application for a licence to preach “in generall and at large,” a few weeks after his successor had been authorized to preach “in the house of Richard Browne at Longdon.” We cannot conceive of his leaving the neighbourhood where he had laboured for so many trying but faithful years. It may be that physical infirmity, the result of anxiety, hard work and exposure, had made him feel no longer equal to the duty of effectively ministering to the spiritual needs of so widely scattered a following. We must remember that his sphere of labour embraced Lichfield and Longdon ; and most likely included Rugeley, eight miles away, with the whole intervening district. There were the houses licensed for preaching in Lichfield, John Barker's, Wry Jeslem's, Job Hathersick's, Thomas Minors', and Alice Nockin's. All these good people, with of course many others who met with them, would almost certainly be under his pastoral oversight ; and probably some at Curborough, King's Bromley, and Armitage. There was no Nonconformist minister at or near either of these places ; for N. Mansfield, who left Armitage in 1662, had removed to Wolverhampton, and thence to Walsall, where he died ; and John Mott, who came out at King's Bromley, after four years of farming, removed thence to Stafford. We do indeed find a licence to preach issued to Richard Swinton, and one for the house of William Palmer, both at Fisherwick, four miles east of Lichfield, but we know nothing of them. They would no doubt be known to the Lichfield Nonconformists ; and Swinton *may* have co-operated with Miles. It seems, however, a reasonable suggestion

that Miles, finding himself no longer equal to the strain and responsibility of so laborious a pastorate, may have advised that one more vigorous should take it up, leaving him free to preach and travel as his strength might permit. Here, then, we must leave him, and thank God for him and such as him.

Our interest is now turned to Thomas Bakewell, ejected from Burton-on-Trent, of whom Calamy, fortunately, gives a pretty full account, as follows :—

“ He had episcopal ordination, and was first ejected in 1661 from the rectory of Rolleston, [between Burton and Tutbury] value 120£ per annum. The stipend for the lecture at Burton, which was 30£ per ann., was paid by the Company of Clothworkers in London. Being silenced on Bartholomew day, he rented a house in the same parish, where he afterwards preached. In about half a year he was cited before Bp. Hacket, and this was charged upon him as a thing highly criminal; for which (tho' already ejected) the bishop in open court suspended him *ab officio*, and gave orders to one of the clerks to send a letter of complaint to the justices and deputy-lieutenants. In a little time a warrant was issued out by the magistrates, and sent to the Constable of Burton Extra, by the Bp's apparitor, who came with the Constable upon the Lord's Day, while Mr. Bakewell was preaching, to see the warrant executed. The Constable not only took him, but also Mr. Thomas Ford, (an ejected minister who sometimes preached in his own house at Winsall, but was then only a hearer) and carried them before Sir Edward B—, (? *Bagot of Blithfield*) who told them they must either be bound to their good behaviour or go to prison. Mr. Bakewell desired to know whether preaching in his own house would be deemed a breach of good behaviour. The justice answered that it would; upon which Mr. Bakewell replied, He would give no bond to tie himself from preaching; and Mr. Ford concurring with him, they were both sent to jail, where they were detained ten weeks, before the Act against conventicles was passed. They were then released without having anything imposed upon them.”

Calamy seems to be slightly inaccurate as to his dates. The entries relating to the case in the Lichfield Consistory Court records are these :—

“ 6 Oct. 1663. Thomas Bakewell of Burton-upon-Trent for Keeping Conventicles.

Also that he preacheth but to improve his guifts in his family, and setts open the door, & if people do come in he forbids them nott, nor calleth conventicles.”

“ 22 Oct. 1663. In the name of God, Amen. We, John, Bishop of Lichfield and Coventry, in the business of the correction and reformation of Thomas Bakewell, clerk, &

Thomas Ford of Burton-upon-Trent,—by reason of his holding private conventicles & preaching in his private house within the Parish of Burton-on-Trent, against the tenor of the Act of Parliament, as well as against the tenor of Ecclesiastical law—

Suspend Thomas Bakewell from exercising his ministry & the celebration of divine things (service), whether in the parish of Burton upon Trent or elsewhere in this diocese.

And excommunicate the aforesaid *Thomas Ford* on account of his contempt of this episcopal command & for not obeying our monition."

Calamy continues :—" Mr. Bakewell, on returning home, was not discouraged, but held on preaching. When the Oxford Act came out he was forced to leave his wife and children, and to go into a desert place twenty-five miles from his habitation ; where he continued several months with a poor people who were glad to have the gospel preached to them ; though he was forced to live at his own expense, and at the same time maintain his family out of the little he had of his own. At length he returned home, and continued preaching at Burton till the Indulgence in 1672. He was then earnestly invited to Longdon,* and he went to preach to a people who had been great sufferers, leaving Mr. Ford to preach at Burton. There he continued as long as the Indulgence lasted ; but afterward warrants were sent to the constables to search the houses where the people used to meet ; upon which they assembled in the fields and woods, that they might worship God without molestation. But the informers followed them thither, and executed upon them the Act against Conventicles ; so that he and his people suffered greatly. Among other instances of cruelty, the huntsmen set their dogs upon them. (Conform. 4th Plea, p. 56). He published *A Justification of Infant Baptism.*" [And several other treatises, chiefly against Antinomianism, which are in the Congregational Library.]

In connection with the Indulgence we notice a fact of some importance. In May, 1672, Mr. Bakewell applied for his licence as a " Presbyterian," and the houses in which preaching is permitted are called Presbyterian. But within three months fresh applications are made and granted under the title " Congregational." This is the first time in our local history that the word is used. The applications, now, are for himself and the houses of Messrs. Broughton and Browne, that of Christian Hood not being mentioned. They are contained in a long list of over 20 names from various parts of the country, which is headed " Congregational." This is the form of them :—

* Calamy says London ; but this, as the licence clearly shews, is a mistake.

Cong. Mr Thomas Bakwell. The house of Michal Mere in Magdalen Parish in Oxford. The houses of Mr Broughton, and Richard Browne, in Longdon. Staff :—

Only the applications for Mr. Bakewell and the house of Richard Browne were granted. The entry reads :—

“The house of — Brown in Longdon. Staff. Congr. 25 July.”

“Licence to Tho : Backwell to be a Congr. Teacher in the house of — Brown in Longdon, Staff. 25 July.”

It would seem, therefore, that the church at Longdon first became distinctly and avowedly Congregational in 1672. In many cases, about this time, the distinction between Congregational and Presbyterian is confused, and the terms are used almost interchangeably ; but that our people preferred their true title is very evident from their making a new application.

The Indulgence afforded but a transient relief ; it was revoked in the following year, persecution was renewed, and went on with varying degrees of rigour for nearly sixteen years longer. Magistrates, constables and informers conspired together to hunt down the hated Dissenters ; fines were exacted and multiplied, prisons were crowded : yet the result was not to destroy Nonconformity, but to promote its increase both in numbers and strength of character ; and at length, in 1688, the Revolution put an end to an intolerable tyranny, and was quickly followed by the substantial and permanent, though incomplete, relief of the Toleration Act.

We now lose sight of Bakewell ; it may be that, after enduring so many years of hardship, he sought a well-earned retirement, preferring to leave the new and springing activities to a younger man. Or it may be that he had entered the eternal rest, whither, in all probability, Miles had preceded him. We have no knowledge of the date when his successor was called ; but there is extant an old church book which contains entries of baptisms in 1695 ; signed by Robert Travers as minister. Several of these entries are of baptisms of infants in private houses in Longdon, Lichfield, and other places in the neighbourhood, shewing that Travers's ministrations, like those of his predecessors, were not confined to Longdon, but covered a district extending over several miles, and including both the places mentioned, and the villages, hamlets and isolated farmhouses and residences round about.

Longdon Green, being about the centre of this sphere of ministration, and accessible by roads from every quarter, was chosen as the site of a permanent house of worship—the building described at the outset of our narrative. It was the first Nonconformist church building erected within a circuit of many miles, and is still in a good state of preservation. It was built and furnished by

subscriptions and free-will offerings ; and towards its erection, and the subsequent building of the house adjoining as a residence for the minister, sums up to £40 were individually given. When we consider the much greater purchasing power of money in those days than in our own, we shall better appreciate the liberality and spirit of sacrifice displayed. The records in the old church book above referred to shew that among the adherents were some who might be regarded as well-to-do, a few even who ranked as county families ; but the majority were in moderate or poor circumstances.

The exact date of the erection cannot be determined ; tradition places it in 1692, and strong presumption in favour of this generally accepted date is furnished by the old church book. The entries therein, above the signature of Robert Travers, extending from 1695 to well into the next century, make frequent allusion to matters taking place within the building, but never mention its erection. The obvious conclusion is that it was already occupied when Travers settled, not later than 1695. It was not, however, till 1722, when the generation which had built it was passing away, that the property was transferred to a body of trustees.

One notes here with satisfaction how impotent had been all the efforts of the Stuarts to destroy Nonconformity. In the Evans Manuscript, [preserved in Williams's Library,] which gives statistics compiled between 1717 and 1729, the congregations of Lichfield and Longdon are coupled together as one, and called by the old title of Presbyterian. They are returned as having 280 hearers, 60 of them being county voters, under Robert Travers as their minister. So flourishing was their condition that the church was able not only to maintain itself, but to lend substantial help to others. This was the period when "Briefs" were in vogue, *i.e.*, letters setting forth the hard circumstances of various communities, with appeals for relief, which were read in various places of worship. For what remarkable purposes collections were made may be gathered from a few examples :—

"To help pay for losses at a disastrous fire at Bruges."

"To assist the sufferers by inundations in the Low Countries."

"To ameliorate the condition of the Huguenot refugees."

"To relieve the distressed silk-weavers in Brabant."

These and the like, with many nearer home, were not disregarded, but met with a response proportionate to the pressure of the case and the means at disposal. That their own poor were not neglected appears from entries such as these, of which there are many :—

"Item. To Sarah Jones, 6^d."

"Item. To Goody Smith, 9^d."

"Item. To Widow Brown, 6^d."

"Item. To Goody Hughes, a shilling."

These sums were, of course, worth more then than now. The use of "Goody" in place of the prefix "Mrs." is very quaint and genial, and quite in the spirit of the evidently affectionate relationship between pastor and flock.

Other entries shew that Travers was able to keep a man-servant, who possibly served also as clerk, seeing that in the old furniture of the church was a clerk's seat situated in front of and beneath the pulpit. The wages of this worthy were, according to an entry of his engagement in the minister's handwriting, "forty shillings a year, and an old coat of mine for to make him a new one." The minister not only kept a horse for riding, but also kept cattle, as we gather from reading in the book—which seems occasionally to have been used for private accounts as well as church affairs: "Item. To vetches for Two Stirks 1^s. 8^d." Quite the "country parson!"

The whole time of this long pastorate appears to have been one of peace and prosperity, of close unbroken Christian fellowship and love, of hearty and sustained interest and generosity in the church, and of quiet but sincere and earnest piety. Mr. Travers was assiduous in his labours, not only in his church but in surrounding homes, and frequently—it would seem regularly—in houses at Lichfield. Previous to 1747 the worshippers resident in this latter place must have detached themselves, and formed a separate community—probably because of the inconvenience of travelling $3\frac{1}{2}$ miles, at all seasons, to worship—though they still retained Mr. Travers as their pastor, so cannot have been entirely disunited. This is shewn by a deed executed in 1747, by which "Robert Travers, Teacher," left forty pounds to be applied to the churches of Longdon and Lichfield, and providing that if either cause should lapse the money should be devoted to the other which survived. This constitutes the first intimation of a distinct Nonconformist "church" at Lichfield.

Again, as with his predecessors, we have no record of the death of Travers, or the place of his burial. Nor, unfortunately, have we any knowledge of his immediate successor. Indeed, we enter now on a period of obscurity, unrelieved by either record or tradition, except a glimpse which is afforded by two deeds. One, executed in 1757, is the settlement of freehold property upon the church at Longdon. The other, executed a year later, is the settlement of a copyhold, including the church building, in like trust, and its enrolment in Chancery. But these, if they tell us no more, speak clearly of interest maintained, of jealous and watchful care over their little sanctuary and its belongings on the part of those who loved it, and a determination to make its legal foundations secure.

We come now to a stage in our history for which we must depend on what is told by word of mouth by those still living,

though in the evening of their days, who had it at first hand from the persons concerned. It is said that, toward the end of the eighteenth century, the church at Longdon—like many others—fell under the control of Unitarians. How it came about is not stated, but it was presumably rather through the perversion of the existing body of worshippers than through the intrusion of others—change of belief, not of persons. So complete was the change that the property was at one time in imminent danger of being entirely diverted to the support of Unitarianism. Happily a Mr. George Birch, of Armitage, interested himself in the matter, and succeeded in getting an altogether new body of trustees appointed.

Scarcely had the church passed through this experience, with the dissension which would almost inevitably attend it, when about 1794 Congregational worship began to be held at Rugeley. These services would attract many who had formerly worshipped at Longdon, but to whom Rugeley was within a more convenient distance.

A few years later, and what may be called the Nonconformist centre of gravity in the district was changed. Hitherto it was at Longdon, which must still be accounted the mother church; but now it was transferred to Lichfield, with which, henceforth, the fortunes of Longdon were inseparably bound up. How this came about must be told, quoting from the earliest pages of the *Lichfield Church Book* :—

“The city of Lichfield has been proverbial for ages past in the opposition of its inhabitants to the introduction of the Gospel; so that while the light of Divine Truth was spreading in most other towns in the neighbourhood, the ministers and friends of Religion were discouraged in their wishes to come to this place by the cloud of thick darkness which appeared to envelope and surround the city.....But God, who had mercy in store, was pleased to hear the prayers of His people on the behalf of this place; several persons previous to 1790 were brought to a knowledge of the truth, and soon became earnestly desirous to promote the spiritual welfare of their friends and neighbours.”

We have already seen that a separate “Dissenting interest” existed in Lichfield in 1747 or later, the members of which presumably met for worship in each other’s houses. Whether they were affected by the Unitarian flood which almost overwhelmed Longdon we do not know; but we can well understand that a small community, seated in the very stronghold of Episcopacy, would find the maintenance of their worship and discipline no easy matter. There are persons still living who remember the obloquy and contempt which were cast on Nonconformists in Lichfield in their youth; and places are still pointed to, outside the city, where they were compelled to worship in the open air. In 1790 these good people, “with the advice and encouragement

of ministers and Christian friends, engaged a building in Tunstall's Yard, Sandford Street, which was repaired and fitted up for public worship." In July of that year the place was opened by Rev. G. Burder, of Coventry, and Rev. J. Moody, of Warwick; and continued to be supplied by neighbouring ministers, or by a preacher stationary for a time in Lichfield, till 1796. After six years, however, the little company was reduced by force of circumstances to so small a number that "it was determined to desist from regular preaching; and soon after, the attempt was given up, and the place shut up for several years. Now the enemy triumphed, and those few who had favoured the meeting were at times shamefully treated on that account." The spirit of persecution was still abroad; but it was, as ever, powerless to destroy the work of God. Reading on, we find that "About the year 1802 several persons were, by the providence of God, brought to reside in the town and neighbourhood, who were much concerned to have the preaching of the Gospel resumed; and, though not without considerable opposition, they had the above mentioned place re-opened, and occasional service again established."

In spite of contrary influences the congregation began to increase; and in 1805 it was thought warrantable to obtain a settled minister. The choice fell upon a Mr. Guard, of whose antecedents it is known only that he had intended to become a missionary, but had been prevented. He remained at Lichfield two years, and then left for Cornwall. After an interval of six months Mr. William Salt, of Hoxton Academy, accepted an invitation to take up the work. Up to this time no regular church had been organized; for we read in the minute book that "on the 13th of June, 1808, after much serious prayer for the Divine blessing, a meeting was held in an upper room in Dam Street, [why not in the regular place of meeting is not explained,] when six persons afterwards named formed the Christian Society or Church which, by the blessing of God on the ministry of the Word, has continued to this day." The names are Henry Fairbrother, William Daniel, Mary Austin, Mary While, Alice Daniel, and Elizabeth Siddons. At the same meeting Articles of Faith were drawn up, and rules for personal conduct and church order and discipline. The newly formed church at once entered on a course of activity and expansion; and on 24th November, 1808, they "opened a house for preaching at Burnt-wood Green, where the people are as ignorant as heathens, but many disposed to hear the Gospel."

The church at Longdon was still maintained, though with diminished numbers and without a minister. The want was supplied by a bequest, somewhere about this time, of two closes of arable land, the rent of which was to go to the Independent ministers of Lichfield in succession, so long as services, or in

default a Sunday school, were maintained by them at Longdon. This endowment, with others formerly made at different times, and including the rent of what was originally the minister's house, produce a present income of about £20 a year, which is still forthcoming, and the conditions enjoined are fulfilled.

Some events of a painful character seem to have transpired about this time, whether persecution or dissension is not known; several leaves having been cut out of the church book, with the evident purpose of suppressing the record. The first words on the next remaining page are suggestive: ". . . . can truly say with the Apostle, The things which have happened to us have turned out to the furtherance of the Gospel. A spirit of enquiry was excited, and God blessed His word to many." The result was the adding of new names to the church roll in quick succession, and the building of a new chapel in Wade Street. The certificate of its entry in the diocesan register, as then required by the Toleration Act, is dated 26th September, 1811, and the opening services were held on the 18th March, 1812. Mr. Salt's ordination took place at the same time, the attendance being—as might be expected—"very numerous." A crowning day for Nonconformity in Lichfield, indeed!

As an indication of the strength and whole-heartedness of the church it is recorded that, on 18th September of the same year, 1812, after a sermon by Rev. Rowland Hill on behalf of the Missionary Society, the collection amounted to £15. Twelve months later, on 17th September, 1813, the foundation of the chapel-house, attached to the rear of the chapel, was laid. The expense was chiefly defrayed by the bounty of Miss Newnham, of Birmingham, who was to receive a small rent during her life, after which the house was to belong "to the Meeting and cause of Christ for ever." By 1815 the evening congregations were so increased that a front gallery was erected, which was opened on Christmas Day by Rev. J. A. James, of Birmingham. About this time the church was much exercised by the fact that two members—notwithstanding serious admonition—had married ungodly partners, and suffered severely in consequence. Thereupon a resolution was unanimously passed "That this church, deeply deploring the evil consequences that arise from members of churches intermarrying with the ungodly, concerned for the credit of religion and the comfort and peace of the society, do resolve as a matter of church discipline to interfere in every case where a connection is likely to be formed so contrary to the Word of God and so injurious to the peace of the soul."

During the continuance of Mr. Salt's pastorate several cases of discipline are noted, mostly for various forms of immorality. In 1823 "Robert Bayley addressed the church on his dismissal to the Academy to study for the work of the ministry." Meanwhile

other Congregational churches were formed in the neighbourhood : Brownhills in 1816, Cannock in 1817, Armitage in 1820, and—a little later—Gentleshaw in 1835. All these would afford convenience to some who formerly worshipped at Longdon, and as a result that ancient congregation was still further depleted. There are indications that about 1830, and for some time after, affairs there were managed by the church at Rugeley.

In the autumn of 1831 Mr. Salt removed to Erdington. During his pastorate 109 names had been enrolled in the church book. He was succeeded by Rev. John Parry, from Rotherham College, who after five uneventful years resigned, owing to a change in his doctrinal opinions. He preached an admirable and touching farewell sermon from Acts xx. 32.

The next minister was Rev. Edward Gatley, from Malton, Yorks., who took charge on 21st October, 1837. He attracted large congregations, so that side galleries were added to the chapel for their accommodation. Disaffection on the part of certain members led to the matters in question being referred to Revs. J. A. James of Birmingham and J. Hammond of Handsworth, who signed the following note :—“ We see no cause to lessen our confidence in Mr. Gatley, nor that we should in any degree withdraw our sincere and cordial affection from him ; but would confirm our love towards him, while we express our sympathy for him under these painful trials.” The church accepted this verdict, requested Mr. Gatley to reconsider his proffered resignation, and excluded the disturbers from fellowship. In 1844 Mr. Gatley removed to Thirsk, Yorks., preaching farewell sermons at Longdon as well as Lichfield.

Rev. J. Gossley became pastor in 1846, but remained only a few months. He was followed, in May, 1847, by Rev. David Griffiths, from Tean, who for about sixteen months laboured with commendable zeal and hopeful success, gaining general esteem and affection. In September, 1848, he visited his kinsfolk in South Wales ; and exposure to wet and cold on his return journey brought about an illness which in a short time proved fatal. He was buried in Green Hill graveyard, and a tablet to his memory was placed in the chapel by subscription. His funeral sermon was preached by Rev. Wm. Salt, then of Hinckley ; who in April, 1849, accepted a call to resume the pastorate which he had vacated more than 17 years before. He continued to preside over the church, and to fulfil the duties of his ministry, till within a few days of his death, which took place after a short but painful illness on 1st June, 1857, in the 74th year of his age and the 50th of his ministry. A few months later the esteem and affection in which he was held were testified by a beautiful marble tablet to his memory which was placed over the pulpit.

The interest at Longdon meantime declined, perhaps in part

owing to Mr. Salt's growing age and infirmity. Whatever the cause, it reached low water mark, and services were discontinued except on infrequent occasions. This lasted only till the coming of Mr. Salt's successor, when the old meeting-house was re-opened and services resumed, which, with the aid of an efficient staff of lay preachers, are still continued. It was about this time that the meeting-house was renovated and modernized; the old-fashioned pews with high backs and doors, and the singers' pew in the corner, were removed, to be replaced with unsightly and less comfortable benches. This was done by a Mr. Chetwynd, resident in the neighbourhood; and why such vandalism should have been permitted is a marvel, unless the old fittings were found to be hopelessly decayed. This was certainly the case with the pulpit last year. It was a somewhat ponderous and ornate structure, but was found to be unsafe and crumbling with dry rot.

The successor of Mr. Salt was Rev. G. B. Scott, from Brotherton in Yorkshire; who remained till June, 1862, and then removed to Whitchurch, Salop. At that time the number of church members was 68. During his pastorate Henry Fairbrother, the first member on the church roll, died on 29th April, 1859, in the 88th year of his age. He had honourably fulfilled the office of deacon for nearly 30 years, and was the father of Rev. William Fairbrother, the well known missionary to China.

An illustration of the healthy condition and sympathetic spirit of the church in those days is found in a collection of £7 4s. 9d. which was taken up on Sunday, 16th October, 1862, on behalf of the distressed cotton operatives in Lancashire.

Later events must be very briefly narrated. Rev. William Bealby, from London, entered on the pastorate in March, 1863, and left, owing to ill-health, in 1868. Rev. R. F. Brown followed in November, 1869; his ministry was not highly successful, and he left in December, 1871. During a vacancy of a year and a half the affairs of the church were managed by a committee, and the pulpit supplied by neighbouring ministers and students from Spring Hill College. In 1873 Rev. E. H. Reynolds, from Armagh, was invited to the pastorate, and remained till near the end of 1876, when he removed to Great Ayton, in Yorkshire. During his time the communicants worshipping at Longdon were received into membership at Lichfield—an arrangement which lasted until recently.

About nine months after Mr. Reynolds' removal Rev. G. Hobbs, from Nottingham Institute, was installed as pastor. The church members now numbered 54. In 1878 the chapel was renovated and re-seated; and on 4th May, 1884, a new organ was inaugurated, the preacher being Rev. Dr. Paton, of Nottingham, and the collections amounting to £30. The 19 years of Mr. Hobbs' ministry were marked by quiet usefulness, without any very striking incident. He retired in 1895, engaging in secular business,

but preaching occasionally. After a few months' interval Rev. W. F. Dawson from Madeley, Salop, undertook the pastorate in July, 1896. Three years later painful disaffection was manifested, and the congregation dwindled almost to nothing. The affairs of the church were then submitted to the direction of the Trustees and the Executive of the Staffordshire Congregational Union; and on their advice the building was temporarily closed, Mr. Dawson's association with the church being brought to an end. This was in March, 1902. After repairs and improvements the doors were again opened in June, 1903, with the co-operation of the aforesaid Union, the present writer being called to the pastorate. The actual number of church members is 47, with a Sunday school of about 90 children.

In 1903 the ancient church at Longdon was reconstituted, and a separate church book commenced. Last year the old meeting-house was put in thorough repair. The pulpit was found to be so decayed that it was impossible either to repair it or to remove it entire; a small but fitting rostrum was therefore erected in its place, as much of the old woodwork as was sound and suitable being used for the purpose; and the effect is said to be not entirely disappointing. At the same time a Sunday school was commenced, which progresses hopefully. And week by week there gathers within the ancient walls a handful of faithful and devoted worshippers, not unworthy successors of the men who reared it in old time, when the worship of Almighty God was commonly a more serious business, and when all the ease and comfort men sought or desired was of the heart and soul.

A. J. STEVENS.

The Apostolic Labours of Captain Jonathan Scott

IN Staffordshire, Cheshire, Shropshire, and Lancashire there are 22 Congregational churches which trace their origin wholly or in part to the work of Captain Jonathan Scott. A man who left so rich a legacy of living influences deserves to be well known and affectionately commemorated in the counties and among the churches which he served so well.

I picture to myself a stalwart, soldierly man, with broad shoulders, high forehead, compressed determined lips, and, in later life, long curling hair falling down over his broad shoulders. As a rule dressed as a clergyman, on occasions Captain Scott could ride into a town in the full regimentals of a captain-lieutenant of his Majesty's Dragoons, and going into the pulpit in that garb he would preach to a full chapel; or he might suddenly throw off an overcoat, display his uniform, and command the disturbers of an open-air meeting to hear his message in the name of King George III. His style of eloquence was, we are told, "fearless and forcible, somewhat rugged, altogether unadorned," and if not a style fitted for building up a reputation for oratory, it was mighty to the pulling down of the strongholds of Satan. Whitefield playfully described it to his congregation as Captain Scott's "artillery," with which he had invited him to occupy the Tabernacle "rampart" where he was sure to do much "execution."

Whether preaching in a building, or on a horse-block in the open air, as in Hanley, Captain Scott was a man who could hardly fail to command the attention of his hearers—mighty in the Scriptures, stern in rebuke, feeling the truth he proclaimed, gracious in urging the offers of the Gospel. To his hearers his voice had something of the final trump in it, well suited to rouse sleepers from the death of sin that Christ might shine upon them.

Such I suppose was Captain Jonathan Scott at the time of his apostolic labours. His history, like his presence, was a challenge to the attention of men. By birth he might claim as good blood as any in the land. His father was Captain Richard Scott, of Scott's Hall, Kent, and his mother the daughter and heiress of Jonathan Scott, of Belton Grange, near Shrewsbury. Both on his father's and his mother's side he was descended from the Scotts of Kent, who were of the line of John Baliol, the Scottish king, who had the ill-luck to have for his rival Robert the Bruce. The family was known as Baliol le Scott, till for brevity and convenience they dropped the Baliol and became simply Scotts. A genealogy of this kind is not an irrelevance, for in religion as in everything else blood tells, though Jonathan Scott took his stand on grace and not on heredity. He probably owed some of the commanding qualities which made him a leader of men to heredity, though it was grace which accounted for the use he made of them.

Jonathan Scott was born at Shrewsbury, on November 15th, 1735. At the age of 17 he became a cornet in his Majesty's 7th Regiment of dragoons, following the profession of his father. He rose to be a captain-lieutenant, and in this capacity saw service in three campaigns. He was present at the battle of Minden, August 4th, 1759 ;

but being posted on the right wing of the allied army in a detachment under Lord George Sackville, he was prevented from taking part in the engagement.

The great change in his life must have come shortly after this. His tone and temper had been much like that of other army officers of the time; if anything he was more seriously minded than most, for he tells us that he was occasionally chaffed by his brother officers for his habit of serious reading. "Well, Scott," they would say, "have you read your psalms and lessons to-day?" From the Pisgah height of his conversion he looks back on these days of his "religious fits" as days spent in the cities of the plain, and can say nothing too bad of them. But he tells enough of his own history to make it plain that there had been a preparation for the breaking of the light which seemed to himself so sudden. In one town through which the regiment passed books were distributed to the soldiers by the bequest of a pious benefactor. Scott received a book containing a prayer which ended with the words "for Jesus' sake." He describes the extraordinary emotion which shook his frame when he first came to use these words in prayer. A riding accident which all but dislocated his neck, and which might have been fatal but for prompt medical aid, contributed to bring him into a serious frame of mind. His conversion took place while his regiment was stationed at Brighthelmstone in Sussex. He had been out shooting and was caught in a storm. He found himself near a farm where some of the regimental horses had been at grass, and sought shelter with the farmer. His host urged him to hear the Rev. William Romaine, representing him, Scott says, as "a very remarkable person." The end of it was—also a great beginning—that Scott



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Rev. Jonathan Scott,
late of Matlock.

Pub by Williams & Smith, Stationers-Court 1, Oct. 1807

went to hear Romaine preach at Oat Hall, a house fitted up by the Countess of Huntingdon. The sermon on "I am the way," gave Scott exactly what he wanted. "This," he said, "is the thing, the very thing I want, and have wanted so long, and knew not what it was nor how to obtain it." He dated his conversion from that day.

For about four years Scott faithfully bore witness to his new allegiance in the army. Wherever his regiment went he found an opportunity of declaring the good news which had meant so much to him. In this way he first preached at Berwick, York, Leeds and Manchester. It is clear from his letters that these were years of considerable trial to him. There is no more thorough convert than a converted soldier; for a soldier understands from the beginning the meaning of obedience as few men ever learn to do; indeed, the military type of Christian represented by such men as General Charles Gordon, General Havelock, Captain Vicars, Sir Henry Lawrence, Colonel Gardiner, and Captain Scott, compares favourably with any other type. We can read between the lines of Scott's letters to Richard Hill, afterwards Sir Richard, the brother of Rowland Hill, that it was at no small cost that he maintained a consistent Christian profession. He writes in 1766 in a careful hand: *—

"I have not yet been attacked by any of the officers in the Regiment, nor had one single word said to me, but have been suffered to do what I please; but I do not expect that Satan will let them be long silent, but will stir his people up against me; indeed, if he does not I shall begin to be alarmed and suspect that he does not hate me so much as I hope he ever will have cause to do, and undoubtedly will if I hate myself and love my adorable Jesus as much as I ought to do. God grant therefore that soon open hostilities may commence betwixt us and last as long as I remain on earth. And here let me entreat, my

*MS. letters in Memorial Hall Library.

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dear Friend, pray to God for me that I may be enabled to go forth in the strength of the Lord and to fight the good fight of faith manfully under Christ's banner, Who is the glorious Captain of my Salvation, my Almighty Chief and Leader, that I may be His faithful soldier and follower, then I am sure to come off more than conqueror."

"I find that before I left the Regiment in order to go to Shrewsbury I began to be a suspected person. Attending such a notorious person as Dear Romaine's ministry, and associating with some Christian people was sufficient to cause such suspicions as that I was turned this and turned that, &c., as our dear friend Mr. Fletcher (of Madeley) justly observes, the people always say when anyone lays the eternal interest of his soul to heart. Upon my rejoining the Regiment now I found that it was no longer bare suspicion, for now they are convinced I am turned an arrant methodist. And this their persuasion is a very lucky one for me, for now they begin to think my company not worth being over solicitous about: and I am sure you will readily believe that a very little of theirs is enough to satisfy me, or more properly speaking to dissatisfy me, since their whole conversation consists only in idle vain nonsense larded with horrid oaths and filthy obscenity; this is the more shocking to me as I must sometimes be present at it and have it not in my power to remedy it."

"But I must not here omit to thank and praise God for His goodness in giving me one dear Christian friend, a faithful brother in Christ: the adjutant of the Regiment, Mr. Barrett; he is a most gracious child of God indeed."

Captain Scott's military duties must have left him a good deal of leisure for correspondence, for these letters are lengthy and rambling. We get occasional glimpses in the letters of the little circle of evangelicals who kept one another's hearts warm by constant visits and correspondence; and it is equally clear that they had two soul sides, and turned a somewhat frigid aspect towards the outsider who belonged to "the world" and was not of the charmed circle. In August, 1766, he writes to Richard Hill:—

"Sunday last the Sacrament of the Lord's Supper

having to be administered at Olney I went over there, and heard two very excellent discourses from Mr. Newton. What a monument of the mercy and free Grace of God is he, and still, my dear Friend, I think there is not so great a one on earth as myself. I never was so much charmed with the lot of God's children as I was with those at Olney. They seem all love and gratitude. They are mostly poor people, and the grace of God is seen in all its native richness and beauty."

Then Richard Hill is going to visit Mr. Venn, and wants Scott to go with him. Scott replies that he will gladly go if he can get leave. "I hope and trust the Lord is extending his mercy and grace still further in our Regiment, as there seems to be a desire amongst some of our men to wait upon the Lord, and to seek after Him. We have a meeting at my lodgings twice a day, to which all come that will. To attend to this as long as such a poor creature as I am is in the least made serviceable, is undoubtedly my first duty."

In December he writes to Hill again :—

"I saw and spent a few hours with great delight and I trust much profit with dear Mr. Fletcher, who I think grows in grace—like a Cedar in Lebanon."

On the other hand it was with the greatest difficulty that Scott, before his conversion was known, could persuade Romaine to speak to him except on most distant terms, and he had to follow him to London "to see if there was any difference between the air of London and the air of Bright-helmstone." Eventually he went with an introduction from Romaine to call on a Mr. Powis, who was one of the children of light. Mr. Powis was entertaining Mr. Venn, and was in no mind to have his spiritual converse disturbed. When he saw Scott across the lawn he broke out, "There is Captain Scott; what can he want here? I am determined not to see him if I can avoid it." However, the man-servant had not been taught to

dissemble ; Captain Scott was shewn in, explanations ended in embraces, and he entered the circle as the "dear captain."

Although Captain Scott was willing enough to combine the service of King George and the service of the Captain of his salvation, we cannot wonder that his official superiors looked with some suspicion on what must have seemed to them a divided allegiance. They gave him a hint, or a series of hints, which led to his selling out of his regiment in March, 1769. He was probably the less unwilling to do this that in June of the previous year, 1768, he had married Miss Elizabeth Cley, of Wollerton, in Shropshire, a lady who had all the virtues and other assets with which eminent ladies in the eighteenth century were so singularly endowed—eminent piety, remarkable prudence, a handsome estate, economical habits and an affectionate disposition.

On his marriage Captain Scott removed to Wollerton, in Shropshire, but though married he did not "settle down." He at once began preaching at Wollerton, and soon gathered a congregation which became an Independent church. Wollerton gradually became a centre from which radiated an evangelising force over a steadily increasing area.

It is convenient to classify Scott's work according to the counties in which the churches he founded are situated ; but it is obvious that such a classification supplies no chronological guidance to the order of his labours. Captain Scott was not concerned with county boundaries. He was ready to go wherever he found an opening for preaching the Gospel. Indeed, the evidence seems to shew that a door emphatically closed was more attractive to him than an open door. So, for example, it was at Market Drayton. There services in the open air had been repeatedly

interrupted and broken up by those strenuous upholders of all established customs in Church and State whom we should now call hooligans. The worshippers had been offered shelter by a brave Welsh woman, a Miss Elizabeth Vernon. When they met on her premises the pious inhabitants broke all her windows. This was Captain Scott's opportunity. He came over from Wollerton and conducted the meetings for some time in person, secured a site, erected a building and organised the people into an Independent church. The church was formed in 1776, and the indenture of the deed which transferred the ground for the chapel to Scott describes it as for a meeting-house of Protestant Christians of the Independent persuasion.

Captain Scott's connection with Newport (Salop) was more chequered. In 1765, before Scott had left the army, he had received a gift of a plot of land for a chapel in Newport from Mr. Jones, one of the six students who were expelled from Oxford for holding meetings for prayer, reading of the Scriptures, and spiritual conversation. *O si sic omnes!* A chapel was erected and the work begun, but Scott was only able at times to give it intermittent attention, and it soon had to be closed. In 1792 Mr. Moses Silvester, an earnest and resolute adherent of the Gospel, settled in business in Newport. He revived the local interest in the chapel, and on his undertaking to keep the pulpit well supplied with suitable preachers Captain Scott transferred the chapel to him. It became the home of a church which still flourishes in Newport. Mr. Silvester bequeathed to the church at Newport a fragrant name, which descended to a Newport lad, and in the person of Mr. Silvester Horne seems likely to be long associated with the newest developments in Congregational history.

Besides Wollerton, Drayton and Newport, Scott's name is associated with the founding of the churches at Wistanswick and Ollerton, in Shropshire. For the benefit of the latter Mrs. Scott left an endowment of £300, which was lost through the negligence of the trustees.

In Cheshire Captain Scott is connected with the foundation of six churches — Nantwich, Congleton, Middlewich, Macclesfield, Northwich, and Chester; Urwick calls him the Cheshire Whitefield.

At Nantwich a beginning had been made by a visit from George Whitefield in 1753. He was attacked by a mob, taken out of the town over the Flood Gates to a place called Marsh Lane, where an attempt was made to drive an infuriated bull among the congregation. The bull, however, fell into a pit, and the hooligans, lacking either the courage or the kindness to extract him, left him there. The little company left by Whitefield's visit had various fortunes, but kept together till 1778, when they took a coachmaker's shop and fitted it up for worship at a cost of £40. This place was opened in 1780 by Captain Jonathan Scott and William Armitage of Chester. It was some time before the church was able to maintain a minister, but both before that time and after Captain Scott kept in close touch with the people and did much to sustain the church by his visits. The last public service in which he took part was at Nantwich. There he administered the sacrament on the 12th of April, 1807, a month before his death.

The incidents which led to the founding of the church at Congleton are an illustration of the Captain's methods. In 1780 he was preaching at Hanley in Staffordshire, about twelve miles from Congleton. Two or three persons from Congleton went over to hear him, and invited him

to visit them as soon as possible in their own town. They had no room to offer him, and could not secure even a barn; but difficulties of this kind only put the captain on his mettle. He went to Congleton and preached either in the street or in the yard of the inn where he had lodged. Rowland Hill happened to be in the neighbourhood, and followed up the beginning made by Scott in the following week. The reception given to him encouraged Scott to believe that there was work to be done in Congleton; so he fitted up a room at his own expense, where he, or some supply obtained by him, preached every Sunday. Ten years later, in 1790, he erected a chapel in Mill Street, mainly at his own expense, which served the church until the present building was erected.

At Middlewich the Rev. William Maurice, of Stockport, afterwards of Fetter Lane, London, revived an old Independent cause which had been throttled by Socinianism and endowment. In 1792 a small chapel was fitted up and opened by the Rev. James Boden, of Hanley, and Captain Scott. The opening of the new place was made an occasion for hostilities which must have satisfied Captain Scott that he was still an object of dislike to the Enemy of religion. A mob assembled outside the chapel, and as soon as dusk hid the aggressors the worshippers were assailed with brickbats. In this case the instigator of the attack was a certain notorious Parson Adams.

Townley Street, Macclesfield, might almost be called a "forlorn hope" till Captain Scott generalised it and led it to victory. The little company of "them that feared the Lord and spake one with another" was driven from house to house. They rented and furnished a barn, but three weeks afterwards were turned into the street by the owner,

a clergyman. They got some help from the church at Mosley Street, Manchester, and they had various uneasy experiences with errant evangelists. It is with a sigh of relief that the minute books of the church record

“ We were afterwards supplied with ministers from different places till the Lord sent, to our great assistance, the Rev. Mr. Scott of Drayton in Shropshire (better known as Captain Scott). In May, the same year above mentioned, Mr. Scott ordered, at his own expense, the communion pew to be made, and twelve pews next to the same ; the chapel being finished with forms or benches by the Manchester friends. The Lord’s kindness in raising this congregation such a kind friend in the Rev. Mr. Scott, we hope will be gratefully remembered by us and by our posterity.”

In 1788 a new chapel was built, and opened with a communion service at which Captain Scott presided. His interest in the church was unremitting as long as he lived. On the death of the first settled minister, Mr. Kingston, in January, 1789, Captain Scott preached his funeral sermon ; and the second minister, Mr. Wildbore, was invited on his recommendation. It is recorded how when he rode into the town and preached in full regimentals half the town was there to hear. His function was that of a true overseer watching over the flock in its own interest. In financial matters he was its chief supporter, and he came to exercise an authority more than episcopal. His military training had left a certain severity in reproof which made him a terror to evil doers. It is recorded on one occasion that when he was expected to visit a church one of the brethren prayed that it might please God to bring this brother safely to them, but that he might *leave the rod behind him*. There is a characteristic mingling of kindly feeling, strategic caution, and sound judgement in the following letter to the Macclesfield church concerning the settlement of the Rev.

Daniel Dunkerley, who was ordained in August, 1798 :—

“I am glad Mr. Dunkerley is so well liked. I have not the pleasure of knowing (him); having never, that I recollect, seen him. I hear nothing but good of him; therefore 'twill be well to engage him to supply you for some time. Perhaps it may be better for him to go and return as he does at present, than to quite leave his business. I think preachers should take such an important step deliberately; and a people not be hasty in persuading to such a measure; for if we draw any one out of certain bread, we are bound to maintain those who leave it for our sakes—that is if they behave well. . . .

In haste—much haste,

Your servant in the Lord,

JONATHAN SCOTT.

Matlock : very late. Saturday night, 10th Dec., 1796.”

In Chester itself Captain Scott had a share in establishing the Queen Street Independent chapel. When he first visited Chester there was already a considerable nucleus of Independents and Presbyterians who had seceded from the church where Mathew Henry had once been minister, on the ground that two successive ministers had fallen into Socinianism. They commenced their separate existence in a room adjoining the old common hall and part of St. Ursula's hospital, where they met for prayer and Christian fellowship, and to read the particular copy of Mathew Henry's *Commentary* which had been left for his people's use. After 1770 they met in a larger room, and there Captain Scott frequently visited them to their great profit. Two years later a church was formed, and in October, 1772, William Armitage became minister. He and Captain Scott remained lifelong friends and allies in the work of the Kingdom.

It is not possible with the material now available to collect all the traces of Captain Scott's influences in Cheshire. Here and there one comes across a footmark, and it is always the step of a

Hercules. At Marple Bridge we hear of him preaching in full regimentals in the open space near Mill Brow chapel. At Northwich he took up a decadent cause and made it the opportunity for securing an addition to the evangelizing forces of this county. In 1795 he introduced to Northwich the Rev. Job Wilson, a man of "primitive simplicity and apostolic zeal," who for forty-one years remained the minister of that church. He found it a small despised community, meeting in an upper room, with a dubious record in the town, and left it a prosperous church well housed and high in the esteem of the whole countryside.

This is the kind of work associated with Captain Scott's name in Cheshire. Where he could not go himself, from sheer inability to be in six places at once, he would find some one else to go; and he had a soldier's eye for a man. Perhaps the right men were drawn to him by some affinity of character; perhaps he was drawn to them. In the result the men of his choice justified their selection better than is usually the case where one minister has to nominate another.

In Lancashire there are several churches where there is some tradition of Captain Scott's influence, but only three where we have definite record of the work he did. At Elswick in 1774 his work began in considerable excitement, for the Independent minister refused to unlock the doors of the chapel to let in Captain Scott. He had no sympathy with either the views or the methods of the evangelical revival, and in those days they were not content with circumambulatory resolutions as a method of expressing opinion. The trustees forced the door, and Captain Scott preached to a large audience. This was the genesis of his influence at Elswick; and it led to the exodus of the unwilling minister, and presently to

the introduction by Captain Scott of an evangelist who became minister of the church.

At Preston there was no church formed till 1828, but when the time came for its organisation the members who formed it recalled that the Gospel began first to be preached in connection with dissenters in Preston by Captain Scott, and some of them owed their first impressions to him.

It was with Lancaster that Scott's connection was closest. In December, 1773, he began to visit there, and his visits continued till about 1776. He found the people of Lancaster a "sincere, hearty, catholic people with good large hearts," and formed a strong attachment to them. He would stay two or three months at each visit; Lancaster would then be his headquarters while he made gospelling expeditions to Ulverstone, Garstang, Elswick, and other places. In February, 1774, in the midst of one of these visits, he writes to a friend: "I know you love Zion; and it will rejoice you to hear of her prosperity. I hope I may in truth tell you the good news that the Lord is abundantly blessing His word in and about this place. I have had several doors opened to preach; some in the File (Fylde) country (west of Preston), which is the barrenest part of Lancashire; where at present there is the most pleasing and promising prospect of much good, through the divine blessing, being done." In 1774 the church at Lancaster tried to draw closer the tie with Captain Scott. They pressed him affectionately to become pastor of the church. This invitation he did not see his way to accept, but he decided on another step which greatly pleased his friends. On September the 18th, 1776, he was ordained at Lancaster, not as pastor of the church, but as "presbyter at large." The fact is worth commemorating as an illustration of the freedom of the time from some

of the stricter constructions of the doctrine of a "stated ministry"—a doctrine which sometimes claims exclusive rights in the independency of the past. Three pillars of northern Nonconformity took part in his ordination: Mr. Allat of Forton, Mr. Edwards of Leeds, and Mr. Timothy Priestly, then of Manchester. The ordination charge was given by Mr. Edwards from Acts xi. 15: "Go thy way; for he is a chosen vessel unto me"; and surely the familiar words were never more fitly appropriated than to Captain Scott's apostolic zeal and consecration.

From Market Drayton it is some eight miles to Newcastle-under-Lyme. There Captain Scott succeeded in gathering converts and establishing a church. At Newcastle he was on the border of a district unlike any of those he had hitherto evangelised. In appearance the district is so bleak, barren, and murky, that someone in one of George Eliot's books (I think Mrs. Poyser) says of it that even the crows flying over it fly straight over and won't stop there. Even at that time it was relatively a busy centre of population, chiefly composed of potters. Thither about 1782 Captain Scott found his way. In Stoke-on-Trent more than a thousand hearers would collect to hear him when he appeared. In Hanley he began to preach from a horse block at the lower end of High Street, facing the market square, and there, in the language of the time, he introduced the Gospel to Hanley. His preaching had immediate and striking results. In 1783 there were enough converts to form a church, and in 1784 they built a chapel "13 yards square with galleries on three sides," we are told. The building was registered as a "place of public worship for Protestant Dissenters of the Independent persuasion," on January 15th, 1784. This was the beginning of the

Tabernacle Church, Hanley. After enlarging the building more than once, the community migrated across the road and erected a building which is recognised as the Congregational cathedral of North Staffordshire.

To Captain Scott the church also owed its first minister, the Rev. James Boden, whose apostolic vigour built up the Hanley church, so that during his ministry he admitted 135 persons to fellowship. He also began open air preaching in Stafford. This was a bold proceeding in a county town, and led to much opposition; but an excise officer named Davis invited Mr. Boden to preach at his house. There a congregation was gathered, and in 1788 a stable opposite the Vine inn, Fuller Street, became its regular place of meeting. Hearing of this little community Captain Scott came to the rescue, found a suitable minister, and maintained him in Stafford at his own expense.

The church at Stone owes its origin to one of Captain Scott's converts. It must have been when Captain Scott was with his regiment, and his regiment was stationed at Manchester, that he preached in that city. His preaching was blessed by the conversion of *two respectable persons*—so says the record, with a proper eye for those operations of the Spirit which are rightly described as “great marvels.” One of these was a gentleman who heard him preach in a timber yard, and who afterwards removed to Stone and became the foundation of a “Gospel interest” in that place. No doubt Captain Scott visited his convert and encouraged him frequently in his good work.

The chapel at Newcastle was built in 1795, largely by the help and under the inspiration of Captain Scott; and it is said the chapel at Cheadle, founded in 1800, owes him a similar debt. So that Newcastle, Hanley, Stoke-on-Trent, Stone, Stafford and

Cheadle, six churches in all in Staffordshire, bear witness to Captain Scott's apostolic labours.

About the year 1779 Captain Scott formed a friendship which had the effect of greatly increasing his influence. He was introduced by a mutual friend to Lady Glenorchy, a lady who in the profusion and purpose of her gifts might be coupled with the Countess of Huntingdon. At the time of her introduction to Captain Scott she was on the lookout for someone to take the direction of her giving department, and she promptly offered the work to Captain Scott. He became her recognised counsellor, advising when and where and how to give, and in many cases becoming himself the channel of her gifts. He was now able to get young men educated for the ministry at her ladyship's expense, and sent several to Dr. Williams' academy at Oswestry, and later to Newcastle-under-Lyme, whither the academy was moved under the care of Mr. Whitridge. Her ladyship took the place of a pastors' sustentation fund, and frequently augmented the salaries of underpaid ministers. She also acted as a chapel building fund, of which Captain Scott was secretary, treasurer, and committee.

In 1786 Lady Glenorchy died, and among other bequests left a chapel and dwelling-house at Matlock to Captain Scott. This led to his removal in 1794 from Wollerton to Matlock; and this was his home till his death.

In 1799 he had lost his wife, and three years later, in 1802, he married a widow, a Mrs. Barrow. The portraits of him in later years are very attractive and pleasing. The face is clean shaven, shewing firm lips set in a genial smile, high smooth forehead, double chin, alert kindly eyes, and over the whole countenance the look of serene kindness which settles on the face of those who give

themselves to ministries of love and faith. Although he was no longer able to preach six times a week, he contrived to travel and preach till within five weeks of his death. On the 12th of April, 1807, he administered the sacrament at Nantwich; and on 10th of May was present at public worship for the last time at Matlock. Then for several weeks he lay dying. It was the custom of the time to preserve with special affection the deathbed sayings of gracious souls, and Captain Scott's deathbed testimony was both doctrinal and eloquent. This ruling passion was strong in death, and was maintained to his last breath. In an experience like his, the witness to the sufficiency of Christ, and the sense of sinfulness swallowed up in the grace of the Redeemer, are the utterance of a mind which has lived in these great sufficient truths. He died on May 28th, 1807, and was buried at Queen Street chapel, Chester, where the remains of his first wife had also been laid.

He was a man of whom men loved to talk, and they had many stories to tell of him in the district where he had done his strenuous work; how, for instance, when he thought his horse was being neglected in a friend's house, he had gone to the stable, stripped, and thoroughly cleaned him down with his own hands, and fed him before he sat down to eat; or how, at an inn at Coventry, the captain heard an ostler swear, and seeing his horse turn his head he said to the man: "Do you see how my horse stares at you? He is not used to such words at home; he never hears an oath there, and doesn't know what to make of it"; or how a lady had tried to remind him of some youthful fun they had shared together: "Yes, madam,"

66 Apostolic Labours of Captain Jonathan Scott

said the captain, "I remember it well ; but you and I are many years older now and so much nearer death and eternity," and so plunged into the greater matters which were ever his chief concern.

They told of his liberality ; how he took only personal necessities out of his income and gave the rest away, and how the more he gave the more he was able to give. He scattered and increased. They told how old age robbed him of none of his zeal ; but to the last he continued to plead and wrestle, exhort, reprove, command, entreat, in season and out of season, for the salvation of souls. And when men were tired of telling his several virtues, they said he was a Christian gentleman. I do not wonder that they loved him. I cannot even write of him now without feeling my heart warm towards him.

DUGALD MACFADYEN.

Academical Discipline in the 18th Century

THE following curious report has lately been found amongst a heap of MSS. in the library of New College. It relates to the academy of the Congregational Fund Board, which at the date mentioned was located in Tenter Alley, Moorfields; the students living with their kinsfolk, or boarding in private families. The academy existed from 1712 to 1744; the tutors during the last few years were John Eames, Esq., F.R.S., and the Rev. Jos. Densham. The students whose course was unfinished were then transferred to Dr. Jennings.

"Mr. Northcroft. Is sober & Regular in his Conduct where he lives, but they have little Religious Conversation with him & he very seldom prays with 'em lately. They say 'tis perhaps because their Hours & Method of Living are sometimes unsettled by their Business.

Mr. Madgwick & } The Gentlemⁿ they live with says they seem
Mr. Grigson. } to improve in their Manners & Behav^r to one another & the Family, go to Prayer with him in Turns. & are very quiet & Regular, excepting that Grigson sometimes lies out at some Friends. he don't at all Suspect his going into bad Company. He is upon the whole more out with one or Another than Madg^k who scarce keeps any Company at all.

Mr. Jolly. 'Tis a Family of Gentlewomen he lives with, & they all speak very handsomly of him: he is very modest, sober, Regular &c. & goes to Pray^r with them.

Mr. Thomas. also has a good word from the Person he boards with; he goes to Prayer with him in Turn.

Mr. Davies. The Gentleman he lives with says he is a good natur'd civil young man, & is very sober & goes to Prayer with 'em sometimes; but he spoke as if he was not thorough diligent in his

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Studies, but said moreover he talked of reforming & sitting closer to it this Winter.

These Six in their 4th year

Mr. Pearson. Mr. Rawlins at Ludg^t with whom he lives speaks well enough of him. he goes to Prayer, is sober &c.

Mr. Sheldon (a). His Brother in Law & Sisters give him a very good Word. he's much at home, sober, regular; & goes to Pray^{rs} with them.

Mr. Savage (b). his mother speaks very well of him, he's very sober & studious, she's affraid he hurts himself by studying too hard. He goes to Pray^r sometimes, but is very modest & Diffident w^{ch} hinders him a little.

Mr. Sheafe. his Father says he's always above by himself, & sure (says he) he must spend his time there in Study. he seems to speak as if he was not very tender and dutifull to his Parents. he goes to Pray^r sometimes.

These four in their 3^d Year

Mr. Thompson (c) has where he lives now as well as before a very good Character for a sober pious young man; seems to be, they say, an Experimental Xn. & goes to Pray^r much to their Edification.

Mr. Furnace (d), has also a very good Word from his Relations. is almost always in his Study, & sometimes goes to Prayer with them.

2^d Year

Mr. Hoyle behaves very well.

Mr. Smithson. his Unkle & he seem not thoroughly to agree, but I don't find the young man much to blame

I exhorted both these to perform Family Prayer. I think they ha'n't begun yet.

Mr. Brewer————

First Year

I have Lectur'd this Year to one Class or another on Logic, Geography, Geometry, Algebra, Trigonometry, Physics & Conic Sections.

Joseph Densham.

L^a. Feb: 3^d 1743/4

(a) Probably the Rev. John Sheldon of Canterbury.

(b) The Rev. S. Morton Savage, D.D., successor of Dr. Watts.

(c) Perhaps the Rev. Josiah Thompson, Baptist, who became Dr. Savage's assistant.

(d) The Rev. Philip Furneaux, D.D.: author of *An Essay on Toleration, &c.*

(e) The Rev. S. Brewer, B.D., of Stepney.

The rest we have been unable to identify.

Chapel Building under the Stuarts

THE following builder's contract, dated 8th May, 1682, has lately been acquired by the Congregational Library :—

THIS WRITEING of agreement indented made the Eighth day of May Anno Domini 1682 And in the thirty fowerth yeare of the raigne of our Sovereigne Lord King Charles the second of England &c. BETWEEN Henry Tabor of Nightingale Lane in the parish of St. Mary Matfellow als Whitechapple in the County of Midlsx Carpenter on the one part and Philip Narraway Cittyzen & Glazier of London and William Hodges Cittyzen and Merchant-taylor of London on the other pt WITNESSETH That aswell for and in consideracōn of the Summe of Seaventy poundes of lawfull money of England to the s^d Henry Tabor at and before then-sealeing and delivery hereof well and truly paid by the said Philip Narraway and William Hodges or one of them the receipt whereof the said Henry Tabor doth hereby acknowledge accordingly As also for the consideracōns hereafter mencōned. He the said Henry Tabor for himselfe his Executors Administrators & assignes Doth covenant grant and agree to & with the sd. Philip Narraway & William Hodges and either of them their Executors Adm̄rators & assignes and every of them by these p̄sents in manner and forme following (that is to say) Inp̄ris that he the said Henry Tabor his Execut^{rs} Adm^{rs} servants workmen or Assignes or some of them shall and will at his and their owne proper costs and charges by or before the twentyeth day of August now next ensueing the date hereof in good artificall and substantiall manner with good sound timber Deales and other materialls hereafter mencōned erect and build or cause to be erected built and compleately finished for the sole use and benefitt of the said Philip Narraway and William Hodges their Executors and assignes in and upon a certaine peece or parcell of ground lyeing & being in Nightingale Lane aforesaid which doth abutt East on a garden now in the occupacōn of North on a Warehouse in the occupacon of William Smith, West on the Dwelling house of the said Henry Tabor, and South on ground in the occupacon of John fforth. One new frame Edifice or building like unto the building knowne or called

by the name of Mr Ryther's meetinghouse scituate at the Lower end of Meetinghouse ally neare Old-gravell Lane in the parish of Stepney in the said county of Midlsex according to the Dimensions and other Directions and in such forme and with such materialls as is hereafter peticularly mencōned (that is to say) Imprimis the said Edifice or building to containe in length from North to South fforty and six foot of assize little more or less and in breadth from East to West fforty foot of assize little more or less to be covered with plaine tiles ; from the uppertime of the Raizeing to the underside of the plate to be eighteene foot Item the Raizeings to be tenn and seaven inches, the Beames nine and eight inches, the King posts nine and seaven inches the Basis seaven and five inches. Item the principle rafters tenn and eight inches, the purlings nine and seaven inches, the smale rafters three and fower inches, the maine posts nine and seaven inches, the punchions six and five inches, the Quarters two and three inches, the outside to be weather boarded with good deales; and tarred, and to be lined round within from the raizeing to the plate with good two kirt slitt deales, the ground plate with good oake five and nine inches. Item the ground floor to be laid with good yellow deales and oaken Joyces with a good brick foundation and to goe upp one stepp into the building. the Beames to be kneed and dogged with Iron. Item the principle rafters to be banded to the Beames with Ironplate, the Kingposts to be likewise banded to the Beames with Iron, and with sufficient lights and Casements according to a draught to them the said Philip Narraway and William Hodges given [*something obliterated*]*—*and to make three Double Doores with Locks, Keys bolts, and hinges. Item to lay the windowes and doores twice in oyle colouring. The Edifice to be plaistered over head and in every particular thing suitable and answerable to Mr Ryther's Meetinghouse. And the same Edifice or building to be erected as aforesaid shall be as substantially effectuall and in as good workmanlike manner done performed and finished as the said building knowne by the name of Rythers Meetinghouse is. In CONSIDERAÇON whereof the said Philip Narraway and William Hodges for themselves and either of them, their and either of their Executors Administrators and assignes and for every of them Doe covenant grant and agree to and with the said Henry Tabor his Executors Administrators and assignes by these presents That they the said Philip Narraway and William Hodges or either of them, their or either of their Executors Administrators or assignes or some or one of them, shall and will well and truely pay or cause to be paid unto the said Henry Tabor his Executors Administrators or assignes the full sume of One hundred poundes of lawfull money of England over and besides the sume of seaventy poundes above mencōned in manner following (that is to say) ffifty poundes part thereof when

and as soone as the roofoe of the said Building shall be laid on and [*paper torn*] fifty poundes residue thereof when and as soon as all the said Building shall be completely finished and done according to the true intent and meaning of these presents And to and for performance of all and every the covenants grants and agreements by the said Henry Tabor his Executors Administrators servants workmen and assignes to be performed in all things as above he bindeth himselfe his Executors and administrators unto the said Philip Naraway and William Hodges their Executors Administrators and assignes in the penall sume of three hundred and ffoty poundes of lawfull money of England truely to be paid by these presents. And Likewise to and for performance of all and every the Covenants payments and agreements by the said Philip Naraway and William Hodges their Executors Administrators and assignes to be paid and performed in all things as above, They bind themselves their Executors and Administrators unto the said Henry Tabor his Executors Administrators and assignes in the like penall sume of three hundred and ffoty poundes sterling truely to be paid by these presents. IN WITNESS whereof the said parties to these presents interchangeably have put to their hands and seales the day and yeare above first written.—

[The signatures and seals have been torn off.]

The following receipts are written on the back of the contract :—

- (1) June y^e 23^d 1682 Reseved } *ll s d*
 the sum of fifty pound of } 50 : 0 : 0
 William Hodges & phillip
 Naraway
 y mee Henry Tabor
- (2) August the 18th 1682 Reseved then } *ll s d*
 of William Hodges and phillipe } 50 : 0 : 0
 Narawaye the sum of fifty pound
 beinge in full payment of the within }
 mentioned contract and all accounts I saye
 Resed y mee
 Henry Tabor
- (3) August the 18th 1682
 Reseved of William
 Hodges & phillip naraway
 twenty & seaven shillings
 for 4 Casements and som
 other Iron work I say Resed *ll s d*
 y me 1 : 7 : 0
 Thomas Mumford

NOTE.

The meeting-house in Nightingale Lane seems to have been built for a congregation under the pastorate of the Rev. John Knowles, who had been ejected from a preachingship in Bristol Cathedral. The very fragmentary records of the church give Mr. Knowles two predecessors: the Revs. Samuel Slater, ejected from St. Katharine's by the Tower, and Thomas Kentish, ejected from Overton, Hants. All three are commemorated as early pastors of what became the King's Weigh House Church; and Knowles was not successor to, but colleague with, Kentish. It would appear therefore that about 1682, during Kentish's ministry, a separation took place, in consequence of which the new meeting house was built. Knowles died 10th April, 1685; and was succeeded by the Rev. John James, the ejected minister of Flintham, Notts., who died in 1696 or 7. The Rev. Christopher Midall or Meidel followed for a short time; he was a native of Denmark, and in 1699 joined the Society of Friends. Thomas Loyd became pastor on 24th September, 1700. In his time a strongly Calvinistic Confession of Faith—including the dogma of "Imputed Righteousness"—was drawn up, to which all members were required to assent. Mr. Loyd becoming infirm, the Rev. John Mitchell was elected co-pastor on 9th December, 1719; and on the death of Mr. Loyd, 9th January, 1721, became sole pastor. In 1722 the meeting house was rebuilt on the same site. The succeeding pastors were the Revs. Thomas Toller, 1754-1760; Henry Mayo, D.D., 1762-1792; John Knight, 1793-1803. In that year the meeting-house was pulled down, the site being required for the construction of the new London Docks. After using temporary accommodation for nearly three years in King Henry's Yard, the congregation obtained possession of a chapel in Pell Street, near Wellclose Square. The first minister there was the Rev. Thos. Cloutt (afterwards Russell), a literary man of some note in his day. Several pastors followed, but after a somewhat troubled history the church became extinct before the middle of the 19th century.

List of Members

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Hon. Members marked *H*, Life Members marked *L*.

- Adeney, W. F., Rev., Prof., M.A., D.D.
 Anderton, W. E., Rev., M.A.
 Andover (U.S.A.) Theological Seminary
 Astbury, F. T., Rev.
 Atkinson, S. B., Esq., M.A., J.P.
 Avery, John, Esq.
 Baptist Union, The
 Bartlet, J. V., Rev., Prof., M.A., D.D.
 Basden, D. F., Esq.
 Bate, Frank, Esq., M.A.
 Bax, A. Ridley, Esq.
 Beaumont, E., Esq.
 Boag, G. W., Esq.
 Bragg, A. W., Esq.
 Brown, J., Rev., Dr., B.A.
H Brown, W. H., Esq.
 Brownen, G., Esq.
 Burrage, Champlin, Esq.
 Campbell, R. J., Rev., M.A.
 Carpenter, J. Estlin, Rev., M.A.
 Carter, W. L., Rev., M.A.
 Cater, F. I., Rev., A.T.S.
 Chevalier, J., M.
 Clapham, J. A., Esq.
 Clark, J. H., Esq.
 Clarkson, W. F., Rev., B.A.
 Claydon, George S., Esq.
 Cocks, J., Esq.
 Colborne, F. N., Rev.
 Congregational Library, Boston, Mass.
 Cribb, J. G., Esq.
 Crippen, T. G., Rev.
 Dale, A. W. W., Esq., M.A.
 Dale, Bryan, Rev., M.A.
 Davies, J. Alden, Rev.
 Davis, C. H., Rev.
 Davis, J. E., Esq.
 Davy, A. J., Esq.
 Dawson, E. B., Esq.
 Didcote, C. Page, Esq.
 Dimelow, J. G., Esq.
 Dixon, H. N., Esq., M.A., F.L.S.
 Dixon, R. M., Esq.
L Dore, S. L., Esq., J.P.
H Ebbs, A. B., Esq.
 Ebbs, W., Rev.
 Ellis, C. W., Esq.
 Evans, A. J., Esq., M.A.
 Evans, G. Eyre, Rev.
 Evans, Jon. L., Esq.
 Evans, R. P., Esq.
 Firth, C. H., Prof., M.A., LL.D.
 Flower, J. E., Rev., M.A.
 Forsyth, P. T., Rev., Dr.
 Gasquoine, T., Rev., B.A.
 Glasscock, J. L., Esq.
 Gordon, A., Principal
 Gosling, Howard, Esq.
 Green, Joseph J., Esq.
 Green, T., Esq.
 Grice, T. E., Esq.
 Grieve, A. J., Rev., M.A., B.D.
 Groser, W. H., Esq., B.Sc.
 Hall, C. W., Rev.
 Hall, W. H., Esq.
 Harker, F. E., Rev.
 Harris, W. J., Esq.
 Harrison, G. W., Esq.
 Harwood, W. Hardy, Rev.
 Hawkins, F. H., Esq., LL.B.
 Henderson, A. D., Esq.
 Hepworth, F. N., Esq.
 Hepworth, J., Esq.
 Hepworth, T. M., Esq.
 Heslop, R. Oliver, Esq., M.A., F.S.A.
 Hewgill, W., Rev., M.A.
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